

The Baptist Record

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Morocco's Rif Berbers in desperate need of evangelism

By Lola M. Autry

She was a woman in black, from head to toe. Her too-old-for-her-age face peered intently at the transparent plastic shopping bag Anne McWilliams carried. The marketplace was crowded and people jostled each other, but the woman in black shuffled her way to Anne and me, never losing sight of Anne's possession.

In a market place like this, one held tight to purse and purchases, and as the crowd pressed against us the woman moved in close. Her eyes and Anne's met, then hers quickly shifted to that plastic bag. Anne clutched it with both hands. The woman turned haunting, pleading eyes and a fleeting smile toward my friend.

Anne looked from the woman's face to the bag and suddenly realized what the woman wanted. Clearly showing through that bag was a book. The title, in Arabic, was *The Holy Bible*. Quickly Anne passed the bag to the woman, and the lady in black disappeared, almost as if by becoming invisible. We looked for her among the crowds as we moved along, but she was as lost to us as if we had never met.

The woman was probably a Rif Berber. A vertical tattoo beauty mark on her chin was a clue to her tribal identity. Anne and I were interested in the Riffi people.

The Riffian Berbers live in the Jbala-Chmara Rif region of northwestern Morocco, scattered among the 6,000 peaks, in narrow valleys, and along the rugged coastline. There are approximately one and one-half million in the tribe. Of these, Christians number only about 35 to 50. The Muslim religion dominates the people's lives.

In our country it is difficult for us to realize any stigma attached to being a Christian, but in the land of the Riffis, it is very real. The Moroccan government proclaims freedom of religion; so did the constitution of the old Soviet Union. The situations are similar, but not identical. There is condemnation by family member to family member and neighbor to neighbor when one becomes a Christian. There is isolation from loved ones who feel totally betrayed and disgraced when one of theirs leaves the Muslim religion for belief in Jesus. Loss of job is common and always, loss of status. For the lady in black to have openly

asked for a Bible might have brought disaster, or even worse, to her.

The fact that she recognized Anne's book as the Bible was in itself amazing because only 1% of the female Rif population are literate!

Southern Baptists and other Christian organizations are seeking ways to tell the Rif Berbers about Jesus. Approximately one third of the Riffi men migrate to Europe (Holland, Belgium, France, and Germany) to work each year. Evangelicals need to focus on the evangelization of these Riffis in countries where there is freedom to do so. Sometimes those who do become Christians in other countries are successful in demonstrating his love to their families when they return on visits. A few house churches have been started in this way. Hopefully there will be at

least four more begun in the next year.

Even though there is supposed to be freedom of worship, Islam is the state religion and the government is dedicated to its preservation. However, radio programs about the Bible and about the saving grace of Jesus are beamed from other countries.

The "Jesus Film" video has been dubbed into the Riffi Berber dialect and is circulating throughout the Rif. It is the only film dubbed in their language. Recently Bible correspondence courses have been started, and the number taking these courses is growing.

So what can we do here? We can pray. We can support national people who have put their lives on the line for Jesus by volunteering to do what they can for him. Qualified persons are always needed.

For those in North Africa who

become open Christians, there is always the definite threat of charges of treachery, of imprisonment, of police brutality. How would you like to be a Riffi? How would you like to help a Riffi?

Donations to aid in the support of Muslim evangelization may be designated and sent to the Foreign Mission Board or to the Gospel Missionary Union: 10000 North Oak, Kansas City, MO 64155.

It is the belief of Muslims that their holy book, the Koran, is desecrated if it is touched by a non-Muslim. For the Christian, not to place the Bible in the hands of non-believers in Christ is to desecrate it! The only hope for the Riffi is that, because of people like you and me, His book will reach the hands of a few and they will be willing to risk their all that others may know its message.

Autry lives in Hickory Flat.



SOUTHERN BAPTIST CENTER FOR CHURCH GROWTH

Ken Hemphill, director

Methods, marketing, and the supernatural...

Flaws in approach to church growth

By Kenneth S. Hemphill

First in a series

One of the dangerous trends of much current day church growth material might be an over-emphasis and over-reliance on methods and marketing to the detriment of supernatural encounter and prayer. Often conference attendees flock to seminars espousing the latest method or marketing strategy guaranteed to produce growth results. While we need to be open to new methodologies, we must constantly bear in mind that authentic church growth is supernaturally empowered. When Jesus founded the church, he promised that he would build it (Matt. 16:18). Paul confessed that while he planted and Apollos watered, it was God himself who was causing the growth (1 Cor. 3:6). Luke, in his account of the growth of the church in the book of Acts, continually assures the reader that God himself was adding to their number daily.

With the understanding that church growth is by definition a supernatural work of God, the

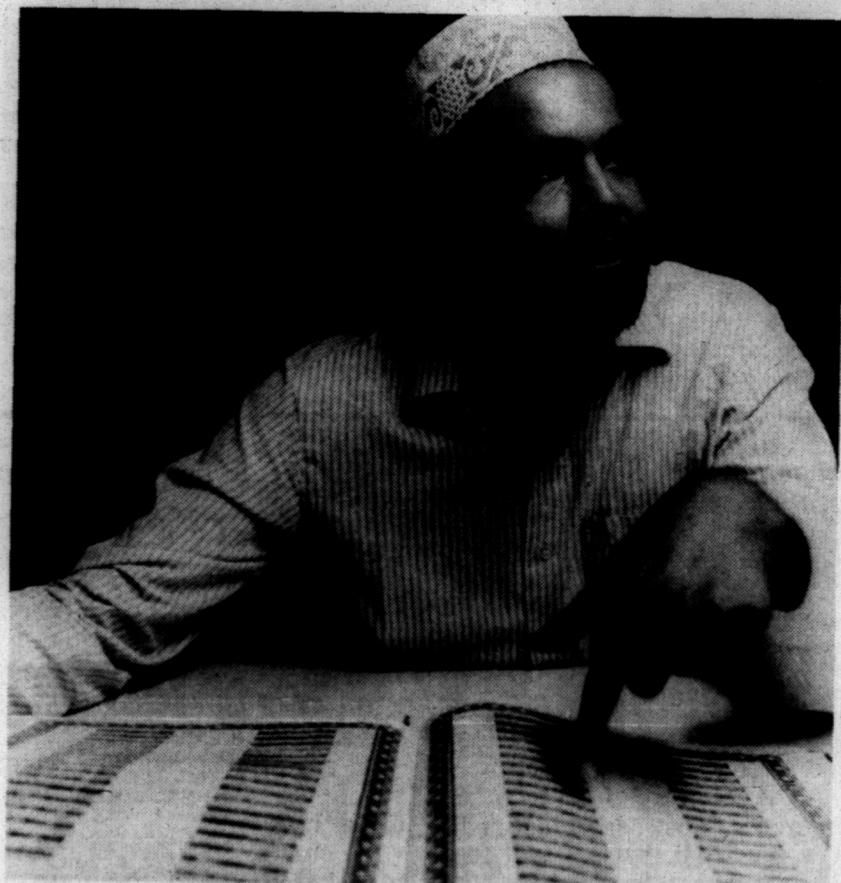
church that desires to grow must focus on their relationship with God. They must be serious about prayer! The growing church must have some organized and ongoing prayer ministry. Tools like *Experiencing God*, *Total Church Life*, and *Prayer Life* are foundational for authentic church growth. Many pastors become frustrated when they attempt to introduce church growth methods learned at a conference. Church members reject the new ideas precisely when they have not had a supernatural encounter and are not in a state of spiritual readiness. When God's church is attuned to him, the questions concerning methodology will come naturally and spontaneously.

While growth is always supernatural, God has chosen to do his work through people and plans. God is not a God of confusion, but of order. We should have an organizational strategy and plan for managing the results God desires to give us. These methods or strategies might include intentional evangelism, age-graded Sunday School, cell groups, etc. We

should also think about the marketing plan for our church. I realize that some people think marketing the church sounds carnal, like we are applying business principles to spiritual work. We have always marketed the church. When you place a church sign in a public place or put an ad in the paper, you are involved in marketing. The question is not whether we will market the church. The question is whether we will do it effectively or not. When Jesus told us to let our light shine before men, he placed us in the arena of the world. The church that desires to grow should think about how it presents itself to its community.

Methods and marketing are not alien to prayer and revival, they are companions. They are tools that can be used by the spiritually sensitive church, but we must always keep in mind that God causes the growth.

Hemphill is director, Southern Baptist Center for Church Growth, a cooperative venture of the Home Mission Board and the Sunday School Board.



MOST SOUTHERN BAPTISTS likely equate "Muslim" with what they see on the nightly news from the Middle East — and most likely have no idea what a Muslim believes. The two major divisions are Sunni and Shiite — a split that developed soon after the death of Muhammed over how the mantle of spiritual leadership should fall. The Sunni sect is the largest but the Shiite sect is probably the most recognized by Americans. Within, alongside, and perhaps outside these two major divisions are uncounted sects focused on different verses of the Koran or defending differing interpretations of key verses. (BP photo by Warren Johnson)

EDITOR'S NOTEBOOK

Guy Henderson

The city is the cooking pot

...and we are the meat (Ezekiel 11:3).

We live in a world of large cities. However, a city of almost any size is also the victim of crime, rebellion, and godlessness. Three-fourths of the U.S. population lives in metropolitan areas. Often, after reading the news you feel very much like you are in a giant caldron with the heat being turned on. The human race has a very poor record when it comes to the golden rule.

In the Old Testament there were the poor, the strangers or aliens, widows, and fatherless children. God is revealed as a friend of the poor, the powerless, and the oppressed. He commanded those with economic, political, and social power to treat those groups with compassion.

Was the city not included when Jesus said the fields were white unto harvest? He wept as he beheld the city of Jerusalem. Paul most often headed for the great cities of Asia Minor as he sowed churches across the area.

John Cheyne of the Foreign Mission Board has just turned in a prayer request. He wants us to pray for the 145 million street children in the world. As many as 10 million children are trapped in the sex industry alone, including child prostitution, sex-tourism, and pornography. Many of the kids spend 12-18 hours a day on the streets of violence, abuse, and drugs. They are driven to join ruth-

less gangs, are constantly exploited, and live with a hopeless loss. In Brazil as many as 3,000 children are kidnapped and sold for body parts. Death squads roam the streets and may have exterminated nearly 30,000 in a four-year period.

Newsweek (March 15, 1993) declares Cabrini-Green, a Chicago housing project, as an urbanologist's nightmare. There are 6,935 residents, mostly single parent families, with an average income of \$6,000. Its occupancy rate is 68%, with warring gangs squatting in the empty apartments. Similar portraits could be painted of other metropolitan areas, and the smaller cities are not far behind. When the city becomes the cooking pot, the inhabitants are the meat.

Urban decay, unemployment, poverty, racism, riots, and looting are mostly the by-products of urbanization. The people of God must be involved and see this mission field as a priority concern.

Our Home and Foreign Mission boards are desperately trying to minister in the inner city. Missionaries daily walk the streets seeking to do all they can, but the number is few.

George A. Toney, in his book, *Toward Creative Urban Strategy*, speaks of "Christians bursting out of the old stereotypes and coming alive in creative ministry... ministers of all denominations are trying, somewhat desperately but with immense energy and imagination, to rediscover God in everyday

life." This could well play havoc with those at ease in Zion.

Mississippi is not burdened with huge population centers, but we do have some of the problem. To counter this, missionary Carlie Hill of Jackson is creating new avenues of ministry in the heart of the city. Apartment ministers, youth teams, recreational evangelists, and dozens of others pursue alternative methods daily. Dottie Williamson, Home Mission Board church starter working in Jackson, can tell you of many needs and hundreds of ways you can help.

On the Gulf Coast, John Landrum has resigned his church and is seeking to minister to the gambling community and the by-products it leaves behind. Others are working with the police in a drug education program. Jim Dalrymple, working out of the Baptist Association office, said "there is a great need for innovative ministries in seeking to reach people in non-traditional ways."

Any group of bored kids on the street is a potential Backyard Bible Club. Youth gangs could be a Bible class looking for a place to happen. The city is being fueled by social inequalities, drugs, and crime, gangs and neglect, and the heat is rising. City missionaries are needed. The middle and upper classes cannot move far enough to escape. The clarion call is for the churches to be healing communities with creative ministries, zeroing in on the needs of the cities.

SBC schism cited as example of future denominational erosion

LOUISVILLE, Ky. (BP) — Schism within the Southern Baptist Convention is similar to transitions in most American religious denominations, speakers said at a conference on "The American Denominational Future."

However, one pastor supportive of the SBC's new conservative leadership countered that only a "statistically insignificant" number of churches are moving away from the SBC, which he said remains in excellent health despite the declines of other religious bodies.

The March 12-13 conference at Louisville Presbyterian Theological Seminary was funded by the Lilly Endowment and focused on the SBC — America's largest Protestant denomination — as a case study.

All speakers agreed the SBC is significantly different today than it was in 1979. Whether that change is a sign of denominational

breakup or merely transition drew different assessments.

"While something called the Southern Baptist Convention continues to exist, it is only a shell" of what it used to be, said Bill Leonard, a church historian and chairman of the religion department at Samford University in Birmingham, Ala.

Leonard suggested the SBC is losing coherence because it has lost its "denominational center." He described the previous center as a tolerant majority which held together a variety of diverse factions on either side.

"The denominational center was willing to tolerate... extremes so long as they did not threaten institutional stability," he explained.

This unity through toleration — the "genius" of the SBC — was achieved initially through Southern identity, but ultimately through

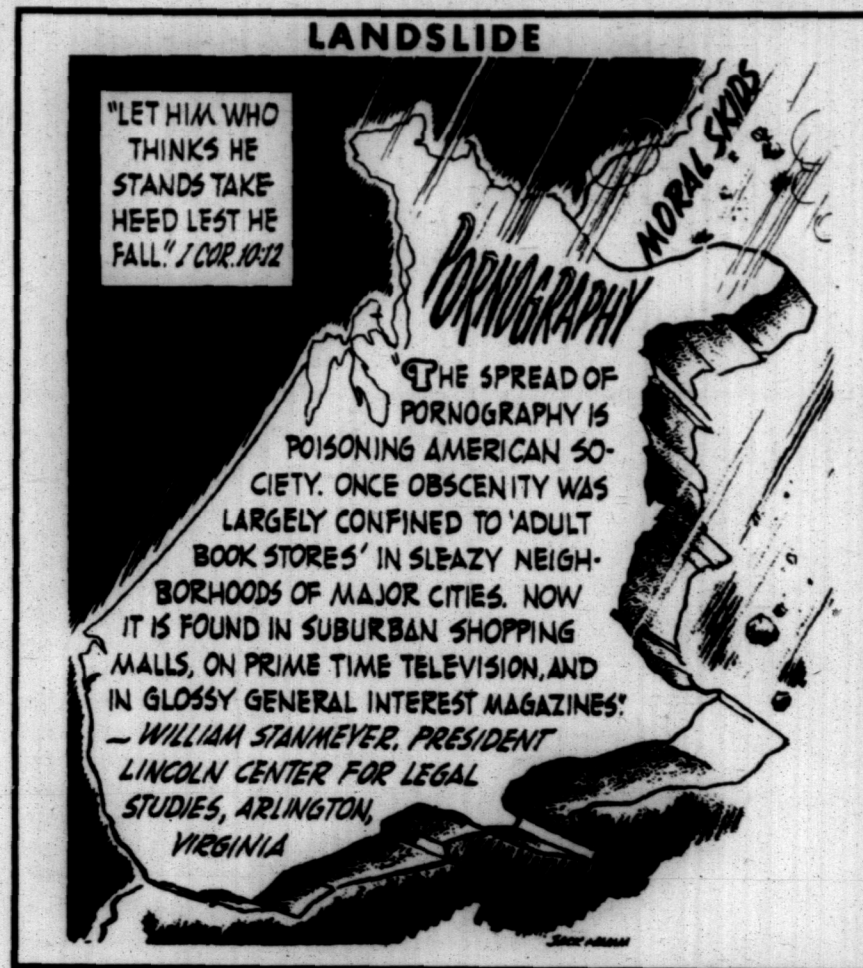
a programmatic approach to doing church, Leonard suggested. The centrist programming developed by the SBC was general enough to cover a variety of Baptists yet flexible enough to allow for some differences, he said.

In Leonard's assessment, this center was lost when one faction — "fundamentalists" — moved to replace programming with a uniform theology as the denominational center.

Jerry Sutton, pastor of Two Rivers Church in Nashville, challenged Leonard's assessment during a pastors' panel later in the conference.

At most, the SBC might lose 600 of its 38,000 churches due to distaste for leadership changes, Sutton said, calling that number "statistically insignificant."

David Dockery, dean of the school of theology at Southern



The mark of Blue Mountain

Frances Landrum Tyler influenced hundreds of students through her speaking, writing, and teaching. From Blue Mountain College near Ripley she and her husband, W.C. Tyler, fifth president of the school, made their mark on the world.

Soon after the "war for Southern Independence," Gen. M.P. Lowrey purchased the "Brougher Place," a romantic antebellum home on the slope of Blue Mountain in north Mississippi.

In 1873 the college of the same name opened. Blue Mountain has been vitally connected with the foreign mission fields since then. Those connections began in 1889 with the long years spent in China by Janie Lowrey Graves, daughter of Gen. Lowrey.

Near the turn of the century students at Blue Mountain helped start a home for blind girls in Canton, China. Then followed Ida Taylor, north China, and Mary Anderson in south China. Pearl Caldwell, Florence Powell Harris,

Elizabeth Keathley, Grace Bagby Cowser, and Corinne Pearson James, all served in China. Also, Lilla Nelson Hooker, Mexico; Florence Walne, Japan; Effie Chastain Naylor and Nora Wilson, Cuba; and Willie Reeves in India all carried on the mission tradition of the school. Since this early group hundreds of others have followed in this missionary tradition.

Frances Tyler followed in some deep footprints and upheld the tradition of this great school. Her advice to students was to "stay alive, stay afloat, and stay afire." She was born in 1904 in Laurel and her life spanned the century linking the missionary spirit of the 19th century with the students of the 20th century. Mississippi was favored to have her for so long.

Frances Landrum Tyler, musician, recording secretary for WMU, SBC, wife and mother, teacher and friend, died this month. Her mark is left on every Blue Mountain student of that era.

— GH

Seminary in Louisville, said the SBC entered the second half of the 20th century divided between "progressives" in leadership and "traditionalists" in the pews.

William O'Brien, director of the Global Center at Samford University, traced a similar problem to 1925. In that year, Southern Baptists adopted the Cooperative Program unified budget and the convention's first statement of faith, he noted.

The American church has entered a "post-denominational" age, but what that era will look like remains to be seen, speakers said during the conference.

Other reasons speakers cited to explain the decline in American denominationalism included:

- an erosion of regional cultural uniformity, such as the South exerted on the Southern Baptist Convention for 100 years after the Civil War.
- campaigns of conservative forces within denominations against bureaucratic functions.
- the rise of megachurches, which function as denominations unto themselves.
- the change in America from a rural-based society to an urban-based society.

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Broad support expressed for HMB report on Masons

ATLANTA (BP) — Masons and anti-Masons have expressed support for a report approved by Home Mission Board directors which concludes many teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine while others are compatible.

The report recommends to the Southern Baptist Convention that "consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in the Masonic Order be a matter of personal conscience."

Passed March 17 with one dissenting vote, the report also exhorts Southern Baptists to "prayerfully

and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report as led by the Holy Spirit."

At last year's SBC meeting in Indianapolis, the HMB was directed to bring "a report with recommendation" on Freemasonry to this year's meeting in Houston June 15-17.

Lewis expressed strong support for the report during his address to the board, encouraging directors to support it. Following approval, he said, "I don't think many Baptists believe the denomination ought to dictate to the individual concerning Freemasonry. It's my impression you don't win people to Christ by condemning them."

Board chairman Ron Phillips agreed with Lewis the report should not have a condemning nature. "We didn't want our report to close the door of witness to Freemasons who may not know Jesus Christ."

Phillips, a pastor from Hixson, Tenn., said the report is "fair, balanced and Baptist. It's my prayer that Southern Baptists will pass it overwhelmingly."

That view was shared by a leading critic of Freemasonry, Texas physician James "Larry" Holly. Within minutes of the board's adjournment, Holly released a statement supporting the report's recommendation.

Holly expressed appreciation to those involved in the recommendation including Lewis, Gary Leazer,

former Interfaith Witness Department director, and Bill Gordon, an interfaith witness missionary.

Fred Kleinknecht, head of the Scottish Rite of Freemasonry, Southern Jurisdiction, commended the board for recognizing Masonic membership as a matter of personal conscience.

"While I disagree strongly with several points critical of Freemasonry in the report, I compliment the Home Mission Board for its intent to report evenhandedly on Freemasonry," Kleinknecht said.

The report commends the Masonic Order for "its many charitable... and benevolent endeavors." The report acknowledges "many outstanding Christians and Southern Baptists now are, and in the past

have been, active, loyal Masons."

The report also recognizes "that many tenets and teachings of some Grand Lodges could be considered compatible with, and even supportive of, Christian faith and practice" and quotes eight Masonic works which affirm the Bible and Jesus Christ.

However, according to the report, "not all Grand Lodges affirm Christian doctrine, and many do not declare Jesus as the unique Son of God.... There is not complete uniformity in tenets or practice among lodges."

The Interfaith Witness Department's study will not be presented to convention messengers but is available for \$6 from HMB customer services, 1-800-634-2462.

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State WMU holds annual meet on Coast, elects Nash

Participants to the 1993 Woman's Missionary Union Annual Meeting were led to

"Encounter Missions" through testimonies, music, and hands-on mission projects. Approximately

800 individuals registered during the March 19-20 meeting, held at First Church, Gulfport.

In a business session, WMU members elected Sandra Nash of Clinton as the state WMU president for 1993-94 and approved a by-law change, requiring that state WMU officers first have served on the state WMU Executive Board for one year.

Nash, a member of First Church, Clinton, is a former member of the Mississippi WMU Executive Board. She and her husband Ben, a physician, are former Southern Baptist missionaries to Ghana. The couple has two teen-aged children.

Other officers elected to serve with Nash were Betty Dobbs of Clinton, vice president; and Vivian Taylor of Clara, secretary.

Undergirding the meeting's theme, "Encounter Missions," 150 women participated in a variety of pre-annual meeting mission projects. Teams wrapped bandages for the Baptist hospital in Nigeria, worked at area truckers' and seamen's ministry sites, and visited residents of a local nursing home and a woman's crisis center.

Missionaries from ministries along the Gulf Coast, New Orleans, Alaska, Korea, Peru, and Zimbabwe shared testimonies with the women about work in their respective places of service. Special emphasis was placed on Mississippi Baptists' partnerships with Alaska and Zimbabwe.

Among the international speakers was Jessalina Muringui, national WMU president for Zimbabwe. Muringui shared that Zimbabwe's partnership with Mississippi Baptists is a blessing. (See WMU on page 10)



Retiring state WMU president, Joan Tyler, left, welcomes her successor, Sandra Nash, to the platform during last weekend's WMU annual meeting. Accompanying Nash are her husband, Ben, and son, Benny.



Catherine Allen, left photo, president of the Women's Department, Baptist World Alliance, challenged WMU members to "endeavor to see the needs of the world as God sees them." Jessalina Muringui and June Mason, right photo, described some of those needs as found in their home country of Zimbabwe, where AIDS affects one in 10 people. Muringui is national WMU president in Zimbabwe. Mason is a Southern Baptist missionary there. (Photos and story by Teresa Dickens)

HMB "concerned" over WMU decision

ATLANTA (BP) — Directors of the Home Mission Board addressed concerns regarding Woman's Missionary Union and elected new officers during their March 17 meeting in Atlanta.

More discussion was generated by a resolution concerning WMU than by the Freemasonry report. The board's administrative committee recommended directors affirm a resolution of concern and commitment passed last month by the SBC Executive Committee. The resolution praised the organization for its vital support of missions but expressed concern over "historically significant" changes adopted by WMU's executive board in January to broaden its work beyond SBC agencies.

Dellanna O'Brien, WMU executive director, addressed board members during a dinner the evening prior to the board meeting. She assured them there would be no erosion of support for the mission boards and WMU would continue to do everything it presently does. "Woman's Missionary Union has recommitted ourselves to missions," she said.

During a question and answer session, HMB directors focused on potential WMU involvement with the Cooperative Baptist Fellowship and production of generic missions education materials. O'Brien emphasized, as she has with other SBC agencies, WMU will not conduct a missions offering for the CBF but it must respond to missions education needs of all Southern Baptist churches.

The motion passed with seven

dissenting votes, all cast by female members of the board.

Directors also elected new officers during the meeting including Brad Allen, chairman, succeeding Ron Phillips of Hixson, Tenn. Allen, pastor of First Church in Duncan, Okla., has served on the HMB board since 1985, was vice chairman this past year, and chairman of the evangelism committee.

Bob Curtis, pastor of Ballwin Church in Ballwin, Mo., was elected first vice chairman and Wade Armstrong, a retired West Virginia pastor, will serve as second vice chairman.

Lewis presented his annual report to the board of directors during the meeting highlighting areas where the HMB is growing, such as church starts, volunteers, and intercessory prayer. However, he expressed concern that baptisms in the SBC were down this past year after four years of increases. He also said he is very concerned that according to one survey foreign and home missions are not among the top priorities of the local church and that this year's Cooperative Program budget is 1.4% less than last year.

During the meeting 30 new missions personnel were appointed, 27 chaplains were endorsed, and three staff persons were elected. Richie Stanley is the new director of planning and services research for the HMB, and Katherine Williams is associate director of editing. Elton Taylor Frost, pastor of Paulding Church, in Dallas, Ga., was selected as associate director of mass evangelism.

MIDDLE-GROUND MASON POSITION MAY HELP SOUTHERN BAPTISTS AVERT A FIGHT: ATLANTA (BP) — Many teachings of the Masonic Lodge "are not compatible with Christianity and Southern Baptist doctrine," according to a report approved by the Southern Baptist Home Mission Board March 17. But the report stops short of denouncing Freemasonry as a religion and concludes that individual Baptists should be left to decide about participating in the secret fraternity. With that middle-ground position, Southern Baptists may avert a fight between Masons and their critics, both of whom were gearing up for a showdown at the SBC this summer. The report, which now goes to the SBC in June for approval, mixes criticism of some Masonic teachings with praise for the benevolent work of the Masons, an ancient order whose 3.5 million members include an estimated 1.3 million Southern Baptists.



Ministers' wives will hear Willard Scott

The Southern Baptist Ministers' Wives Conference will hear Willard Scott of NBC's "Today Show" during the group's June 15 luncheon meeting in Houston which will be held in conjunction with the Southern Baptist Convention's annual meeting. The group's officers are (from left) Lilly Faye (Mrs. Charles) Wisdom of Katy, Texas, vice president; Elolse (Mrs. Frank) Thomas of Jackson, Miss., corresponding secretary; June (Mrs. Roy) Honeycutt of Louisville, Ky., president; and Rena (Mrs. William) Henderson of St. Simons, Ga., recording secretary.

HMB trustee resigns, says moderates excluded

WASHINGTON (ABP) — Asserting that the Home Mission Board "has not knowingly appointed a missionary of the 'moderate' persuasion for at least six years," a Washington, D.C., pastor has resigned from that agency's board of directors.

Orris Bullock, pastor of Fountain Memorial Church, mailed a letter of resignation to HMB chairman Ron Phillips March 9. Bullock's term would have expired in June 1994.

"During my tenure I have observed with pain certain (HMB) personnel committee members who consistently acted as watchdogs for the conservative inerrancy clique, in their intolerance toward moderate candidates," Bullock wrote. "The fact is that the HMB has not knowingly appointed a missionary of the 'moderate' persuasion for at least six years."

But HMB chairman Phillips disputed Bullock's claims.

"That's a lie," said Phillips, a pastor in Hixson, Tenn. "If that's true, he needs to prove that."

Phillips said convention politics are "not even a consideration" in election of HMB missionaries and staff. "I don't know of any case where that has been a litmus test for missionaries."

In his letter, Bullock said there-

has been a dramatic change in the makeup of the HMB missionary force in recent years from one that included both moderates and conservatives to one increasingly made up of inerrantist conservatives.

"Under recently enacted policies, even the apostle Paul would not qualify for appointment as a Southern Baptist home missionary," Bullock wrote.

An HMB trustee since 1985, Bullock told Phillips he had been waiting in vain for the Southern Baptist Convention and the Home Mission Board to honor the 1987 Peace Committee report's call for "balanced committees and boards."

Bullock said he does not share the hopes of some who think current SBC leaders will someday obey the Peace Committee's call for balance.

"I see only leaders who are driven by a need to dominate," he said. "Continuing to sacrifice my time and energies on the (Home Mission) Board now seems like casting pearls to swine."

Phillips also denied a conservative clique controls the trustee board. "Anytime you have 80-some trustees, you're going to have some zealots... but they generally don't win."

North Miss. volunteers head to Brazil

On April 2 the Lafayette/Marshall Association will send a volunteer missions team to wetland villages on the river between Brazil and Bolivia. First Church, Oxford, is sending 23 of the 43 team members. The rest of the team are members of eight different churches.

There will be a physician and dentist leading two medical teams. Seven women will work in Backyard Bible Clubs. Three pastors and Don Stanfill, Lafayette/Marshall director of missions, will preach each day and evening. The rest of the team will work on the construction of a church building and additional classrooms. Ten thousand dollars has been raised to pay for the construction.

Stanfill has requested prayer for the team, that God will use and protect them in their travel to Brazil.

Special report issued by national WMU leaders

By Susan Doyle

BIRMINGHAM, Ala. (BP) — Confusion and misunderstanding about recent decisions made by the executive board of the Woman's Missionary Union (WMU) have prompted national WMU leaders to issue a 12-page special report.

The report is being distributed by mail to all pastors, church staff members, retired pastors, directors of missions and other SBC state and national workers. It is also being distributed at each state WMU spring meeting.

The report includes a line-by-line overview of WMU's work and involvement with the Southern Baptist Convention before the board action and after the board action. Most of the items are exactly the same both before and after the board action.

Only six of the 16 items listed show differences following the board action. These items include WMU's decision to place greater emphasis on encouraging Southern Baptists to volunteer in response to missions needs, to aggressively market generic missions materials to evangelical groups and to pro-

vide materials to support in prayer any Southern Baptist group involved in missions.

The special report also describes WMU's action as "similar to practices of several SBC agencies."

With action taken by the board, WMU will begin to aggressively market missions education materials for other evangelical groups. The report cites the Baptist Sunday School Board's similar practice of producing generic Christian materials which it sells to Southern Baptists and to other Christian organizations.

"The Foreign Mission Board works with other evangelical Christian entities to do mission projects in various parts of the world," the report says. "The Radio and Television Commission routinely makes air time available to non-Southern Baptist groups on the ACTS Network."

The report also cites the practice of the Southern Baptist Convention of making exhibit space available to non-SBC groups at its annual meeting.

In addition, Southern Baptist

seminaries admit and graduate students from other evangelical denominations, the report says.

Also included in the report:

— extensive background material for each of the six recommendations approved by the WMU executive board.

— a column from Carolyn Miller, national WMU president, including information about the formation of the special committee which drafted the recommendations.

— comments from Executive Director Dellanna O'Brien concerning WMU's commitment to missions.

— a summary of responses to the WMU board action by the Foreign Mission Board trustees and the SBC Executive Committee.

— a timeline showing WMU's history of close partnership with the SBC.

— information about WMU's auxiliary status.

— findings from recent research by an independent firm which show how WMU members are an asset to SBC churches.

Doyle writes for WMU.

Baptist editors question Mohler nomination, draw committee ire

By Herb Hollinger

NASHVILLE (BP) — Two Baptist state paper editors have questioned the nomination of fellow editor R. Albert Mohler Jr. of Georgia as president of Southern Seminary.

The editorials appeared in North Carolina's *Biblical Recorder* March 13 and Kentucky's *Western Recorder* March 2. In simultaneous letters, sent March 11 to the papers, two candidates who were on the "short list" with Mohler for the Louisville, Ky., seminary post criticized the editorials.

The seminary's presidential search committee announced Feb. 22 in Nashville Mohler as its choice among three candidates who also included Richard D. Land, executive director of the Christian Life Commission, and Timothy George, dean of Samford University's Beeson Divinity School in Birmingham, Ala. Land and George co-signed the two letters.

The North Carolina editorial, by editor R. Gene Puckett, was the most critical of the nomination, calling it "purely political, one that Mohler has been working toward for years."

"When such decisions are made for political reasons, bathed in pious phrases, the cause of Christ and Baptists is not well served," Puckett wrote.

Puckett said Mohler's age, 33, was a problem despite "the effort to minimize the age factor by comparing Mohler to three other presidents who were elected in their 30s...."

"To borrow a political phrase, those who know Mohler know that he is no James Petigru Boyce, E.Y. Mullins or Duke K. McCall," Puckett wrote in referring to three Southern presidents of an earlier era.

Wayne Allen, suburban Memphis, Tenn., pastor and chairman of the seminary's trustee board and search committee, said Mohler's age could be viewed as a "liability" but it also "may well be a strength." In a Feb. 22 news conference Allen said "studies of institutions reveal that long-tenured administrations have the most significant shaping influence on a school."

Puckett questioned whether Mohler is capable of such a demanding job as seminary president since "he has never been pastor of a demanding congregation, never managed a large staff or large budget." Puckett also said Mohler's four years as Georgia editor were "hardly the role model." He urged "someone" to take a "better look" at Mohler's administration as editor, including a suggestion to "analyze (the paper's) finances along the way."

Land and George responded in their letter: "Your defamatory comments, published even prior to his election, were unprecedented, uncalled for, and contrary to the spirit of Christ."

"You cynically characterize the process which led to Dr. Mohler's nomination as purely political. We see it as providential and are confident that Dr. Mohler will make a

superb president...."

Puckett told Baptist Press March 15 he would publish George and Land's letter in the *Biblical Recorder's* March 27 issue.

The Kentucky editorial, by editor Marv Knox, detailed what Knox saw as Mohler's strengths and weaknesses.

"A longshot won the Southern Seminary Derby," Knox wrote in an apparent Kentucky Derby reference to Mohler's nomination. Knox said Mohler is short on experience compared to the other two candidates but apparently convinced the search committee "his strengths outweighed Land and George's and his weaknesses weren't as significant as theirs."

Knox applauded Mohler's "powers of analysis" which "should enable him to formulate a winning vision for the seminary." Mohler's rhetorical abilities should enable him to articulate that vision to all the groups the seminary must reach to thrive, Knox wrote.

In a series of questions in the editorial, Knox asked if Mohler would have "the mettle to stand between both the faculty and trustees... the wisdom to see past the many obstacles which stand in the way of quality theological education... the fortitude to do what is right, despite intense pressure to kowtow to partisan politics... and self-confidence to hire top quality faculty and staff without fear of being upstaged."

Hollinger is director of Baptist Press.

Retired missionary Calcote sees bright future for missions

By Linda Moore

Ralph Calcote may have retired as a career missionary, but he hasn't lost his concern or vision for missions. As Southern Baptists move into the 21st century, he sees profound opportunities for mission efforts through the Cooperative Baptist Fellowship as well as existing Southern Baptist work.

"My wife and I spent 35 years in Japan, and our work continues there to this day," Calcote said. "At the same time that work goes on, new ways of ministry through the Fellowship give me a sense of joy when I think of the opportunities available."

Calcote and his wife, Gena, retired from career missions in 1986 and now reside in Brookhaven.

"Southern Baptists have one of the finest programs for reaching people for Christ. Under the leadership of Keith Parks (former president of the Foreign Mission Board) and others, we have a firm foundation for missions," Calcote said.

"The strength of Southern Baptists throughout the years has been the selection of the best-trained and best-qualified individuals."

Parks now serves as CBF missions coordinator.

Calcote cited Winston Crawley, who served as a vice president under Parks, as one of the "finest missiologists" ever to have worked in missions. Crawley's book, *Global Mission: A Story To Tell*, has been a cornerstone for the Southern Baptist method of missions.

"Crawley and Parks complemented one another as they provided direction for our missionaries to work freely in each mission field," Calcote said. "People in Japan are different from the people in Korea who are different from those in Hong Kong; methods have to be adapted to what works best in a particular culture."

With Keith Parks' leadership, Calcote envisions Southern Baptists on a threshold of opportunity with the Cooperative Baptist Fel-

lowship.

"Dr. Parks has a strong commitment to lead the CBF Global Mission program in a manner that won't be competitive with existing Southern Baptist efforts," Calcote said. "He will lead this young organization in an exploration for new ways to reach different areas."

The retired missionary described the CBF as an "ideal group because of the visionary leadership who will explore new opportunities for spreading the gospel."

Parks will be in Mississippi April 2 and 3 to provide an update on CBF's plans for global missions. Parks and his wife, Helen Jean, will be taking part in the state CBF's spring meeting at the Ramada Coliseum in Jackson.

"This meeting is a great opportunity for Mississippians to hear someone who's heart is dedicated to Christ and spreading the gospel to every corner of the world," Calcote said.

Moore lives in Starkville.

Southeastern trustees elect eight new faculty members

WAKE FOREST, N.C. (BP) — Southeastern Seminary trustees elected eight professors and adopted a \$6 million budget during their March 15-16 meeting on the Wake Forest, N.C., campus.

Joining the Southeastern faculty are Daniel L. Akin, assistant professor of theology; Paul B. Carlisle Jr., assistant professor of pastoral care and counseling; Gerald P. Cowen, professor of pastoral leadership and church ministries; Gary A. Galeotti, professor of Old Testament; David E. Lanier, associate professor of New Testament; Kurt A. Richardson, assistant professor of Christian theology; and R. Philip

Roberts, professor of church growth and evangelism. All but Richardson and Roberts had taught at Criswell College in Dallas where Patterson was president until his election at Southeastern.

"Dr. Patterson sure knows how to pick 'em," said Richardson, "and I have deep respect and admiration for my new colleagues." Former Southeastern President Randall Lolley appointed Richardson to the faculty in 1987 but he had not been formally elected to the faculty by trustees. Referring to his election to the faculty, Richardson said, "God's call brought me here and will sustain and keep me here."

Lanier said, "I am humbled and gratified the Lord has brought this faculty together. We will stand for truth and teach Southeastern students to declare the whole counsel of God without alloy."

During his report to trustees, Patterson said faculty salaries are "a matter of great concern to me." Citing a study of comparative salaries among 208 member schools of the Association of Theological Schools, Patterson said Southeastern's professors are paid 20% less than the average. "If we are going to hire top-flight academicians, we need to relieve this situation soon," Patterson said.

State Bible Drills begin in April, post new locations

State Bible Drills are coming in April. These are opportunities for the children of Mississippi to show their detailed knowledge of the Bible.

Two Bible Drill locations have been changed from earlier published reports. The Tupelo session on April 22 will be at Harrisburg Church instead of at Calvary Church. This location is for churches inside Lee, Pontotoc, Itawamba, Union County, and Tishomingo associations. The Meridian drills on April 26 will be at Fifteenth Avenue Church instead of at First Church, Meridian.

Other dates and locations are April 19 at First Church, Biloxi, 3-4:30 p.m., and Hermando Church, 3-4:30 p.m.; April 20 at First Church, Greenwood, 3-4:30 p.m.,

and First Church, Brookhaven, 3-4:30 p.m.

April 22 drills, in addition to Harrisburg Church, will be at First Church, Tupelo, 3-4:30 p.m., for churches outside Lee, Pontotoc, Itawamba, Union County, and Tishomingo associations.

April 23 at First Church, Starkville, 3-4:30 p.m.

April 24 at Parkway Church, Jackson, 1:30-3 p.m., for churches outside Hinds-Madison, Rankin, and Warren associations; and at First Church, Clinton, 1:30-3 p.m., for churches inside Hinds-Madison, Rankin, and Warren associations.

April 26 at First Church, Hattiesburg, 3-4:30 p.m.

For details on participation, contact the Discipleship Training Department, MBCB, 968-3800.

Reservations are available

NASHVILLE — While some summer conference center weeks have been filled, reservations are still being accepted for those conferences at Glorieta (N.M.) and Ridgecrest (N.C.) conference centers which have not been filled.

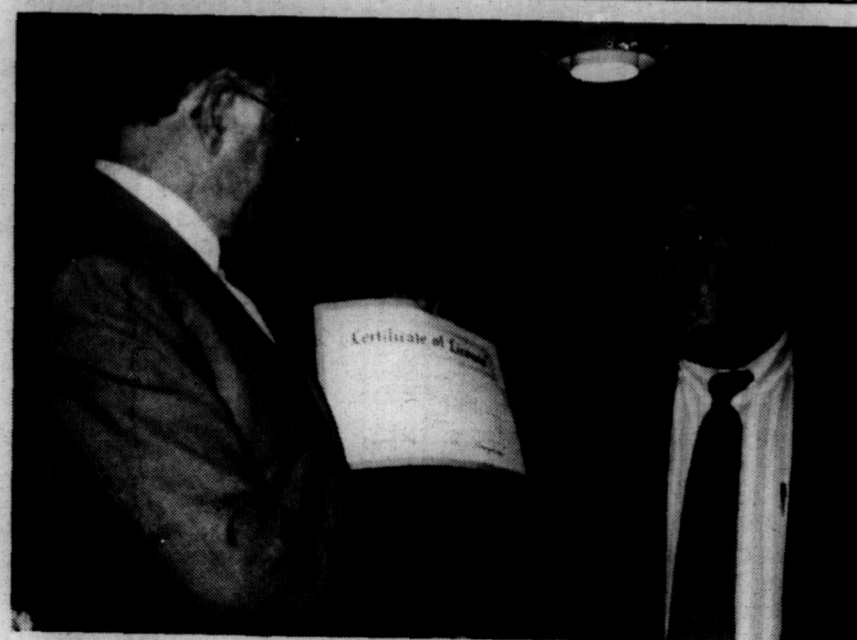
Glorieta conferences which have been filled are: Sunday School Leadership 2 and 3, Church Music Leadership, and all Glorieta Centrifuge camps.

Ridgecrest conferences which have been filled are: Church Music Leadership, Sunday School Leadership 1, Sunday School Fast Track 1, and all Centrifuge weeks but Aug. 14-20.

For more information, write Glorieta Baptist Conference Center, P.O. Box 8, Glorieta, NM 87535 or Ridgecrest Baptist Conference Center, P.O. Box 128, Ridgecrest, NC 28770.

Thursday, March 25, 1993

BAPTIST RECORD PAGE 5



Robertson marks 50 years

Thomas McCormick, right, moderator for Lamar Association, reaches to congratulate O.B. Robertson after presenting a plaque to him in honor of his 50 years of pastoral ministry. The association, along with Military Church, Sumrall, hosted a surprise celebration for Robertson and his wife Annette March 21. Robertson has pastored 17 churches in three states during his ministry years. He has served on the Mississippi Baptist Convention Board and been a trustee of New Orleans Seminary, his alma mater. (Photo by Teresa Dickens)

NOBTS trustees OK 2% increase in budget

By William H. Perkins Jr. & Debbie Moore

The board of trustees of New Orleans Seminary (NOBTS) gathered on the seminary campus March 16-18 for their regular semi-annual meeting, in which Mississippi pastor Jim Futral was welcomed as the newest member of the board and a Missouri pastor was re-elected chairman.

Futral, pastor of Broadmoor Church in Jackson, was appointed in December 1992 as an interim trustee by the board's executive committee, filling a slot vacated by J. Roy McComb, former pastor of First Church, Columbia. McComb moved to Tennessee, which made him ineligible to serve on the board.

Two other Mississippians currently serve as NOBTS trustees: Biloxi surgeon Jerry Adkins and retired pastor William Vernon May Sr. of Madison.

W. Keith Huffman, pastor of First Church, Ironton, Mo., was re-elected to another term as chairman of the trustee body. Morris L. Anderson, pastor of Dotson Memorial Church in Maryville, Tenn., was elected to a first term as vice-chairman, while Charles Glynn Rhinehart, a survey engineer for an oil company in New Orleans, was re-elected to another term as secretary-treasurer. All were elected by acclamation.

Trustees also approved a semi-annual budget of slightly more than \$7.6 million, a 2.2% increase over the current fiscal year budget.

Seminary president, Landrum P. Leavell II, expressed concern for "fluctuating" Cooperative Program (CP) support for the six Southern Baptist Convention seminaries. CP funding for the seminaries appears "...cloudy at best, gloomy at worst. We must depend more on the friends of the semi-

nary," he said.

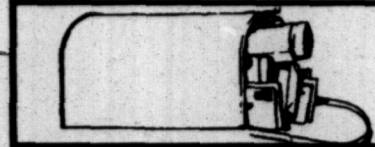
The full board of trustees affirmed the December action of the trustee executive committee in electing Mark R. Foley as vice president for student development and director of testing; Asa R. Sphar III as assistant professor of psychology and counseling in the division of pastoral ministries; and Argile A. Smith as assistant professor of preaching, also in the division of pastoral ministries. Each position was effective Jan. 1.

Trustees granted the professor emeritus title to two recently retired professors. Carroll B. Freeman Sr., professor of psychology and counseling, retired in September 1992 and taught at NOBTS 18 years. Donald W. Minton, academic counselor and director of testing, retired in December 1992 and served at NOBTS 32 years. Minton started adult education classes at the seminary in 1963.

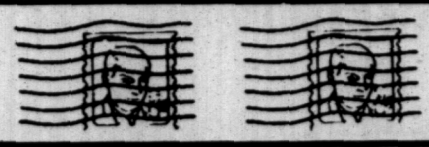
Tenure was granted to four faculty members: Walter E. Brown, associate professor of Old Testament and Hebrew; Jerry W. Pounds Sr., assistant professor of Christian education; Gerald L. Stevens, assistant professor of New Testament and Greek; and Donald J. Wilton, assistant professor of preaching.

Trustees also approved four faculty promotions: H. Gerald Aultman to professor of organ and piano; Jerry W. Pounds Sr. to associate professor of Christian education; W. Edward Thiele to professor of discipleship; and Donald J. Wilton to associate professor of evangelistic preaching.

The trustees set Sept. 14, 1993, as their next regular semi-annual meeting, with the board's executive committee scheduled to meet June 24, and Dec. 14, 1993.



Letters to the editor



Thanks state Baptists

Editor:

I am currently finishing a degree at William Carey College and my parents, Larry and Vera McLain, have given a vast amount of support. To them, I say thank you! My wife Donna is full of strength and support for me and my ministry. Thank you for being so "precious" to me. At age 19, I was called to pastor the Leaf Baptist Church — a union church which shared the building with the Methodist congregation. Now, after two and a half years, I have learned much. They have been gracious and patient with me as I learned. Thank you, Leaf, for your love and rich support!

Special thanks go to the Board of Ministerial Education and their financial support, and the First Baptist Church Laurel Foundation for their scholarships. Also, special thanks to the Order of Eastern Star, and especially Marty Turner of Leakesville for their scholarships. Thanks also goes to Jessie Lou Hathorn Laird for the scholarship and to her son, Dorman Laird, in the same regard.

Special thanks to Hardy Denham for showing me proper baptismal procedure when I baptized my first converts. To Dr. and Mrs. Larry Braidfoot, and Dr. and Mrs. Milton Wheeler for being personal friends and our "parents away from home." Thank you very much. Donna and I will never forget these two special families. Bennie Crockett and Daniel Browning have provided me their wisdom and inspiration. Thank you, Dr. Laird, for teaching me through your humble personality some qualities of a true servant. Dean of Students Steve Smith has always been very personable and there for the students. Dr. and Mrs. Edwards have proved to me with their Carey family that William Carey College is truly the "college of choice."

Most of all, thank You, Lord, for using Mississippi Baptists to bless me.

Grant McLain, pastor
Leaf Church
Greene Association

Worship or show biz?

Editor:

What is this "show biz" addition to our churches? This thing has bothered me for almost two decades.

I speak from the perspective not of a single church. As a longtime retired pastor, I have been honored to be the pulpit guest in 20 or more churches. The spread of the entertainment craze among churches has seemed to me like a pool of black oil that is slowly oozing out to cover the beautiful and the holy.

Applause for platform personalities is robbing God of the reverence due to him. Attention is being diverted from the holy presence to some mere stage talent. God is being backstaged in the public

assemblies of many churches.

Sight and sound seem to be the craving that is slowly changing the church into merely another theater. Although the church's Founder solemnly warned in Matthew 6:1 of the danger of parading religion publicly "in order to be seen (approved) of men," the warning goes unnoticed.

What has caused this disturbing phenomenon? Why are we all so entertainment-loving that we have cheapened the highest and noblest human endeavor, which is worship?

Could it be that we think we are not successful unless the crowd size increases constantly? Are we so unable to measure spiritual success that we have adopted the business world's standard of numbers success?

Are we so envious of the "success" of a few megachurches that we care not about the methods used to attract and hold crowds?

How guilty are congregations of putting pressure on pastors to grow a big church or move? Their task is heavy enough without members measuring their worth solely by dollars and noses.

How many followers did the great Nazarene have at the end? Was he a success or a failure?

I read of a preacher who had taped a small sign to the top of the pulpit: "Sir, we would see Jesus." Does the church need that reminder?

Shelton Simmons
Nederland, Texas

Missions, WMU fate?

Editor:

I write as one of your Southern Baptist missionaries serving in Zimbabwe. I receive the **Baptist Record**, courtesy of Mississippi Baptists, and I enjoy keeping up with the news.

However, it is with some concern that I have read of the actions of the WMU Executive in the last few weeks. Let me ask the following eight questions related to their actions:

1. Will the WMU now become an umbrella group under which all evangelical groups, such as the CBF, Campus Crusade, YWAM, etc., can raise and receive support?

2. What will be the criteria for determining which groups receive funding, and by what percentage?

3. Can those who give to Lottie Moon be assured that the monies which they give will go to those whom they wish to support? Will Lottie Moon now be divided between the FMB and the CBF Board?

4. Will the WMU compete with the FMB in sending volunteers to the field, thus disrupting our work and plans?

5. Are the vast majority of Southern Baptists endorsing this action, or does their silence presume consent?

6. Will the FMB and HMB continue to give over \$1 million annually to WMU for Southern Baptist mission promotion?

7. Will WMU employees continue to be paid by and housed in the various state conventions they have now chosen to not wholeheartedly support?

8. If it had been the "conservative faction" which had formed another group, would the WMU have been as eager to support their missions endeavors?

It is not my desire to cause further division, but these questions concern the future of Southern Baptist missions.

Stan May
Bulawayo, Zimbabwe

Editor's Note: The WMU has sent out a video tape to all missionaries and you should have yours soon. The WMU is committed to SBC missionaries and to their support.

"Hard-wire" Rogers

Editor:

Since it is Adrian Rogers and Bellevue Church (Memphis) that support Mid-Western Seminary, a non-Southern Baptist seminary; gives a pittance to the Cooperative Program; promotes non-Southern Baptist and para-church organizations at its World Missions Conferences, such as Campus Crusade, Navigators, African Inland Missions, Wycliffe, TEAM, etc.; sends its own missionaries; serves on the board of RAPHA, a non-Southern Baptist, for-profit organization that sells its materials through the Sunday School Board; and has replaced WMU with women's ministries that offer low-fat cooking classes, ceramics, and Christmas decorations; I really think it is Adrian that should be "hard-wired" into the SBC.

Vicki Heath
Jackson

SBC cannot control

Editor:

Why hasn't someone told the leaders of the SBC that we have a constitution that plainly reads (Article IV, authority): "...the convention does not claim and will never attempt to exercise any authority over any other body, whether church, auxiliary organizations, associations, or convention."

This means WMU because we are an auxiliary. This is biblical because we believe God is our authority through the Word of Truth.

Knowing this can you see, fellow Christian, how silly it is to say or even think that WMU should submit to SBC control as it was put in last week's **Baptist Record**?

Our SBC WMU spiritual and very capable leader, Dellanna O'Brien, has the Lord as her authority. What more could we ask for? I am a firm believer in WMU because it promotes spreading the gospel to the world beginning at home.

When I see how the money we

give to the Cooperative Program is being spent I can understand why some people formed the CBF but they are still Southern Baptists. The SBC cannot control or put them out, according to the constitution.

Dellanna has never said WMU is joining or promoting missions through the CBF. WMU has the right to sell its literature which is the best you'll find anywhere.

The leaders who say they started this controversy over inerrancy of Scripture had better start listening to themselves as it really sounds. Their actions of inerrancy of Scripture speak louder than their words.

WMU just wants to continue to give the world the gospel of Jesus in a more efficient way.

Andrea Moffett
Laurel

Missions, fellowship

Editor:

In the spring of 1970, about this time of year, Baker James Cauthen, then head of the Foreign Mission Board, spoke to a meeting of mostly farmers and ag-related persons at First Church, Greenville, Miss., about winning people through agricultural missions. From that meeting, Agricultural Missions Foundation, Limited, was organized with the late Owen Cooper, Jerry Clower, and the undersigned as the original incorporators. For 23 years I have written quarterly newsletters, scheduled mission trips for others and made mission trips myself, shipped seed, machinery, livestock, etc., to agricultural missionaries appointed by the SBC. In all these years, no one worried about theological labels — we just wanted to see lost people come to Christ.

Then, in 1977, I had the good fortune to be elected by the SBC to the Foreign Mission Board. I was further honored when that board of some 83 members (approximately 50 pastors) elected me as their chairman for two years. They did not question my theology; they just knew of my love for missions. These were wonderful years because the Great Commission was our only goal and missionaries were at peace with their Board and unified behind this single objective.

These experiences make me long for the day when the controversies are over and we are all united again in winning lost people to Christ. If you share that desire, I urge you to attend meetings on April 2-3 where only missions, worship, and fellowship will be on the agenda. Keith Parks, former president of the Foreign Mission Board, and his wife, Helen Jean, will get the meeting underway Friday evening, April 2, at 7 p.m. with an informal dialogue session. The Saturday morning session will start at 9 a.m. and will include a number of Mississippi Baptist leaders in missions. All meetings will be held in the Ramada Colise-

um in Jackson and everyone is invited.

Gene A. Triggs
Yazoo City

Response to Bailey

Editor:

In regards to David Bailey's (pastor of Lexie Church, Tyler-town) letter to the editor in the March 4 edition of the **Baptist Record**...

I am a member of the church in North Carolina which refused Paige Patterson's request for watch-care status, and know first-hand what went on.

I was one of the members who wanted Patterson to be a member of our church. In discussion and dialogue of the pros and cons (things Bailey is not aware of) we agreed that the best interest of the church was denying that request. A welfare of a whole church cannot be sacrificed on the basis of one person.

Each Southern Baptist church is autonomous and acts in the best interests of that local congregation. We may not agree with what our sister churches do, but they must act in their own best interest. Patterson has many, many, many churches he can seek to join.

The writer stated in his letter that Patterson is a scholar and statesman and Christian of high caliber. This is true. He implies that we at the church are not, and is, essentially, attacking us; implying we compromise God's Word, that we have our own "agenda." Bailey is making judgments on people he does not know.

Would he have made such a fuss if the person were not prominent in the SBC/political scene? Again, I respect and admire Patterson and wish he could join our church, but he is no better than I or any other Christian and must be considered on the same level.

No one person or church is a measuring rod to compare others against. Christ is our measuring rod and we are judged by him. Bailey's arguments and position are not from first-hand knowledge or experience.

J.L. Smith
Wake Forest, N.C.

Appreciates MBMC

Editor:

I recently spent ten days in the Mississippi Baptist Medical Center in Jackson. I expected to receive efficient care, but never did I expect such genuine concern and personal attention. Nurses, R.N.s, L.P.N.s, nurses' assistants, respiratory therapists, housekeeping, everyone served me cheerfully, willingly, and promptly. They made me feel special, and I can not sing their praises enough. I am proud of our hospital. Oh, yes, I was in Rooms 6036 and 6112. Even the food was delicious and appealing!

Thelma C. Barland
Hermanville

HOUSE TOPS

What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

March 24, 1993

HOUSE TOPS is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.



Ben Carlisle
--Champion

by Debbie Baird Buie

If Pastor Ben Carlisle has the heart of the faithful steward and the zeal of a missionary, perhaps it is because he has a mother and father who taught him early how important good stewardship is to growth in the Christian life. Perhaps it is because he had pastors who stood in the pulpit to preach giving, going, and doing.

Perhaps Carlisle loves and believes in the Cooperative Program because his parents, his pastors, and one professor in particular had a love for missions and a heart for supporting missions work. They taught him how important it is to the fulfillment of the Great Commission.

"Nothing taught me at William Carey or New Orleans Seminary told me anything I did not already know about the Cooperative Program," Carlisle says, not as a criticism of his training for the ministry, but rather as praise for the instruction of his parents and two pastors in particular --John McBride and Glen Williams. If any one professor stood out as promoting the Cooperative Program, he says, it would have been his professor of missions, Dr. Helen Falls.

"My parents taught overall good Christian stewardship," says Carlisle, "and they taught me about the importance of the Cooperative Program. I can remember my mother teaching us about the Cooperative Program at work when she led Vacation Bible School."

"I see the Cooperative Program as the lifeline of our convention to accomplish the task God has given us—to reach the world for Jesus Christ. Collectively we can fund the fulfillment of the Great Commission."

Carlisle has incorporated his personal beliefs in his leadership of nearly seven years of the Arlington Heights Baptist Church of Pascagoula. He promotes Cooperative Program giving every year during the church's stewardship campaign. Budget committee vice chairman, Eric Corley, "a missions minded man," has been instrumental in maintaining Cooperative Program giving in all phases of the budget planning process, Carlisle says.

He also believes his is a missions-minded church who loves to support Southern Baptist missions endeavors. WMU member and leader, Joan Rutland, has been one who has impressed him with her vital interest in the level of Cooperative Program giving in the church.

"During stewardship emphasis we promote the fact that we are a part of something big. We may be a localized body, but our gifts enable us to take the gospel to the ends of the earth," he says. □

PRAYERGRAM

PRAY for the Komerang People Group in Sumatra, Indonesia. (pronounced KO-mer-ing) They are mostly farmers living in southeastern Sumatra, the fifth largest island in the world. They are very strong Muslims and have had little opportunity to hear the Gospel. If your church would like to pray regularly for unreached people groups, write to the Prayer Ministry, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205.

PRAY for Jeff and Susan Vann and the mission

(continued back of HOUSE TOPS)

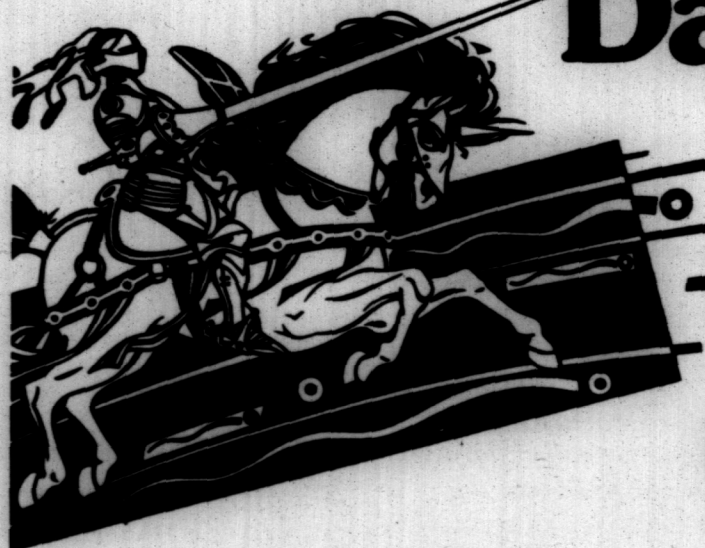
"I thought HOUSE TOPS was just for the church staff..."



'Til I saw all the training offered for me at Gulfshore this summer!"

(see inside spread)

Lad/Crusader Day 1993



Central Hills BAPTIST RETREAT

9 a.m. - 3 p.m.
April 17, 1993

Register Early!

Deadline:

April 13

Maximum Attendance 500

Contact Brotherhood Department for registration details (601) 968-3800

"A Ministry of Your Cooperative Program"

COST: \$2.50
Bring a sack lunch
(no meal will be provided)

The Bible/Preaching/Administration Conference at Gulfshore, June 21-23, will offer a plethora of conference topics for church leadership.

The conference opens at 2:30, June 21. Plenary sessions feature Franklin Denham, minister of music at Highland Church, Meridian; Ken Hemphill, church growth director for the Southern Baptist Convention; and Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

Separate sessions will be held for secretaries, for ministers wives, for pastors/leaders, for youth, and for deacons.

Dot Smith, retired secretary at the Baptist Building, will lead secretaries in sessions on improving resources, office management, basic skills, communication, promotion, balance, physical health, and mental attitude.

Shirley Faulkner, wife of Brooks Faulkner, will lead sessions for minis-

ters wives on how to organize support groups and living on a shoestring. The latter topic offers sessions on high fashion—low budget, home decorating, entertaining and food economy, and "cookie-jar money."

Brooks Faulkner will lead sessions for pastors/leaders on resolving personal and church conflict, and "after forced termination."

Bill Causey will lead separate sessions for pastors/leaders on developing a workable administrative procedure.

The deacon training conference will meet concurrently with the Bible/Preaching/Administration Conference. Its purpose is "to develop deacons' understanding of the biblical model of deacon ministry as leaders, witnesses, and caregivers." There will be sessions for deacons' wives.

THE Music Celebration for Youth June 28-July 2, 1993



This is the year to bring your 7th-12th graders to a week of non-stop music, worship, classes, recreation, crafts and family times. Dennis and Nan Allen, composers of many youth favorites will be present to direct their new music/drama collection **Solid As the Rock**. Hal Kitchings, FBC, Middleburg, Florida, will be camp pastor.

Look At What Folks Are Saying!

"Last summer, 7 members of our youth choir attended the Youth Music Conference at Gulfshore and had a tremendous experience. This experience gave them confidence in their musical ability. Needless to say, their enthusiasm has "rubbed off" on the other members of our youth choir. The great thing is that they remember what they learned at camp. Bunker Hill will be represented at HeartSong '93. As a direct result of last year's conference, 4 of the 7 auditioned for the All State Youth Choir."

....

"The work that was done at this conference really made a difference in our youth group. It gave us the inspiration to do more musically as well as begin a revival in our group."

Tuesday night we had five commitments and one accepted Christ. A seventeen year old youth who has been drinking since he was eight also attended this conference. Shortly after the trip he shared with me that he is an alcoholic with a "life of the party" reputation. He also said that he just couldn't stop thinking about the chorus of one of the songs we sang at Gulfshore--"to love the Lord our God is the heart-beat of our mission." The Lord is dealing with him in a very real way through that song."

....

"What a blessing the Youth Music conference at Gulfshore has been for my youth from year to year. Lives have really been changed through the music and worship times."

ATTEND CHURCH MEDIA LIBRARY WEEK AT GULFSHORE July 29-31

(during Sunday School Leadership Conference)

CONFERENCES:

Advanced Classification with Jackie Anderson, retired consultant, Church Media Library Department, BSSB

Church Media Library Processing with Pat Brown, consultant, Church Media Library Department, BSSB

OTHER CONFERENCES

on *Weeding and Vertical Files*

Get your reservations in now!

Family Week July 5-9 "When Crisis Comes Home"

FEATURED SPEAKERS:

Kathy and Ken Jordan, National Family Ministry leaders

MUSIC LEADERS:

Carol Joy and Tommy Sparkman, Parkway Baptist Church, Jackson

SPECIAL FEATURES:

Ventriloquist - Danny Henderson and "Lucky," Ingells Ave. Baptist Church, Pascagoula

CONFERENCES:

The Influence of the Media on the Family, Paul Jones, MBCB;

The Sandwich Generation, Beth Holmes, MBCB

Resources for the Family, Ron Mumbower, FBC, Jackson.

Catch a wave GULFSHORE

1993 SCHEDULE

May 17-21	I Senior Adult Conference (MBCB)
May 22-24	Single Adult Conference (MBCB)
May 24-26	II Senior Adult Conference (MBCB)
May 27-29	III Senior Adult Conference (MBCB)
May 31-June 4	I Youth Conference (MBCB)
June 4-8	II Youth Conference (MBCB)
June 8-12	III Youth Conference (MBCB)
June 12-16	IV Youth Conference (MBCB)
June 17-21	V Youth Conference (MBCB)
June 21-23	Bible/Preaching/Administration Stewardship Conference (SBC)
June 24-28	Church Missions Development Conference (SBC)
June 28-July 2	VI Youth Conference (MBCB)
July 5-9	Youth Music Conference (MBCB)
July 9-13	Family Enrichment Conference (MBCB)
July 13-17	Young Musicians Conference (MBCB)
July 15-17	Music Leadership Conference (MBCB)
July 17-22	I Centrifuge (BSSB)
July 22-24	I Sunday School Conference (BSSB)
July 24-29	II Centrifuge (BSSB)
July 29-31	II Sunday School Conference (BSSB)
July 31-Aug. 5	Church Media Library Conference (BSSB)
August 5-7	III Centrifuge (BSSB)
	Discipleship Training Leadership Conference (BSSB)
	Church Weekday Education Conference (BSSB)

REGISTRATION IS MADE DIRECTLY WITH
BACK OF HOUSE TOPS

MISSIONS DEVELOPMENT June 21-23



Dr. Jack Glaze

Communicating Cross-Culturally

RESOURCE PERSONS:

Dr. Jack Glaze, Chester University, NOBTS
Dr. Wright L. Lassiter, Jr., University of education, St. John Missionary Baptist Church

There will be eight sessions of instruction to explore and to bring today's communication needs of Mississippians.

SESSIONS:

June 21--2:50, 3:45 and 7:00
June 22--9:40 a.m., 11:00 a.m.
June 23--9:40 and 11:00 a.m.

wave of training at GULFSHORE Baptist Assembly

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Y WITH GULFSHORE. SEE FORM ON

DEVELOPMENT CONFERENCE June 21-June 23

Cross-Culturally in Today's Mississippi

NS:
Chester L. Quarles professor of mis-

ssiter, Jr., associate pastor and minister
nn Missionary Baptist Church, Dallas

sessions of presentation and interac-
to bring about understanding concern-
nication challenges between



Dr. Wright L.
Lassiter, Jr.

and 7:00 p.m.
11:00 a.m. and 7:00 p.m.
11:00 a.m.

GULFSHORE YOUTH CONFERENCES

Again this year we are looking for a great month as we conduct the six youth conferences in June. The theme for this year is "Reach for the Top." To implement the theme we will be using Bible study materials on the Sermon on the Mount. Topics to be studied will include seeking happiness, relationships, attitudes, actions, and performance.

Each summer we select 18 dedicated Christian young adults to serve as Bible study leaders. They not only serve to teach the Bible materials but also lead special interest groups that relate to current youth needs.

The program is planned to offer creative Bible study, interest groups, fun recreation, and evangelistic celebrations. Services are planned around both opportunities for evangelistic response and Christian growth.

Cost for the youth sessions is \$115. Listed below are the music personalities and the pastors for the week. We hope that your church will plan to join us.

MUSICIANS: Mack and Shayla Blake, contemporary Christian artists, Ruston, LA

CONFERENCE I

May 31- June 4

Rev James Lewis, pastor
Fifteenth Avenue Baptist Church,
Meridian

CONFERENCE II

June 4-8

Rev. Gary Permenter, minister to stu-
dents
Mt Vernon Baptist Church, Columbus

CONFERENCE III

June 8-12

Rev. Ryan Whitley, pastor
FBC Cleveland

CONFERENCE IV

June 12-16

Rev. Jeff Clark, associate pastor and
minister to students
FBC, Hattiesburg

CONFERENCE V

June 17-21

Rev. Jeff Powell, BSU director
Hinds Junior College

CONFERENCE VI

June 24-28

Rev. Bob Boyd, Minister to Students
FBC, El Paso, Texas

For program information contact Jim
Didlake, Brotherhood Dept., MBCB
(601) 968-3800.

We are having Christmas in July at our two Young Musician's camps:

Gulfshore, July 9-13, and Blue Mountain, July 26-30

Some of the special classes will include: The Reason for Christmas, the Symbols of Christmas and the Customs of Christmas. A musical drama, "The Gift," by Don Phillips will be presented by all the children at the conclusion of each camp. Some of the elective classes will include: swimming, hand bells, crafts, recorder, Orff instruments.

Both camps have the same classes, music and worship services led by different faculty.

Gulfshore Guest Director - Susan
Messier, N.O.B.T.S.

Camp Pastor - Rev. W.L. Chapius,
New Hope, Gulfport
Cost: \$111.50 per person

Blue Mtn. Guest Director - Martha
Kirkland, Church Music, Nashville

Camp Pastor - Rev. Jack Bennett, FBC,
Ripley
Cost: \$85.00 per person

For registration information, call Church Music Department 968-3800.

Discipleship Training Leadership Conference

"Home Improvement, Building My Life on Him" will be the theme for the annual leadership conference for Discipleship Training at Gulfshore, August 5 - 7.

"How To" conferences will be provided for all age group workers and administrative officers of church and associational Discipleship Training organizations.

Larry Dry, Tan Flippin, Bill Latham and Norman Hodges will conduct training for Preschool, Children's, Youth, Adult and Associational leadership respectively. All are present or former editors, consultants or supervisors in the Discipleship Training Department of the Baptist Sunday School Board. Eric Williams, Discipleship Training Director for the Texas Baptist Convention will lead pastors and directors.

These conferences will be conducted on Friday and Saturday mornings.

Time will be provided in the schedule on Thursday and Friday evenings for special interest conferences on such subjects as "Administering Support Groups," "Previewing the new Southern Baptist sex education materials," "Overview of 'First Place'," and "Search for

Significance."

Worship time is also an attractive feature of the conference. Inspirational leaders will be Dr. Raymond Lloyd, pastor of First Baptist Church, Starkville, preacher, and Mike Harland, minister of music, Crossgates Church, Brandon, music leader.

Training the trainer workshops for "Experiencing God," "Communication and Intimacy - Covenant Marriage," and Bible Drills will be offered on a schedule concurrent with the other training opportunities.

Reservations must be made directly with Gulfshore Baptist Assembly.



Home Improvement
Building my life on Him



Seventh Annual Mississippi Baptists in Broadcasting Workshop

MISSISSIPPI BAPTISTS who are involved in broadcasting on radio, television or cable, and those interested in getting started in these areas are invited to join us at the **SEVENTH ANNUAL MISSISSIPPI BAPTISTS IN BROADCASTING WORKSHOP** on **April 23-24, at Calvary Baptist Church, Jackson.** - *Farrell Blankenship, director, Department of Broadcast Services*

WORKSHOP LEADERS

VAN PAYNE • Director of Audio/Visual Department, Foreign Mission Board, SBC

RON HARRIS • Minister of media, FBC Dallas

DAVID EDMONDS • Vice-president and co-owner of Sound and Communications, Inc., Jackson

BILLY LYTAL • Head of Communication Department and director of the Learning Resources Center, Mississippi College, Clinton

WAYNE PIERCE • Minister of media and manager of Cable channel 6 television station for FBC, Hattiesburg

MIKE MYRICK • Independent producer and affiliated with the Local ACTS Board of Laurel



Van Payne



Ron Harris



David Edmonds



Billy Lytal



Wayne Pierce



Mike Myrick

COST:

Attending Friday and Saturday	\$25.00
Attending Banquet Only	\$15.00
Attending Saturday Only	\$15.00

Cost for Friday and Saturday includes all meals and conference materials. Churches bringing four or more persons for Friday and Saturday, cost is \$20 per person. For registration information, contact Broadcast Services at (601) 968-3800

Gulfshore Registration

RESERVATIONS FOR SUMMER CONFERENCES

Reservation requests are accepted by mail only. In-state requests must be postmarked MARCH 1 or later. Out-of-state requests must be postmarked APRIL 15 or later. Requests postmarked before these dates will be returned. Reservation requests by telephone cannot be accepted.

DEPOSIT

Reservation requests must be accompanied by a deposit of \$30.00 per person, age 2 and up, or \$60.00 per family unit. The deposit applies toward the total conference cost.

Amount of Deposit Enclosed _____

Conference Name and Date (1st Choice) _____

Conference Name and Date (2nd Choice) _____

FAMILY OR INDIVIDUAL REQUEST

Mr., Mrs., Miss _____ Phone _____

Address _____

City _____ State _____ Zip _____

Names and Ages of Children (attach extra sheet if needed).

ACCOMMODATIONS DESIRED:

☐ 2 per room, ☐ 3-4 per room, ☐ Efficiency

CHURCH GROUP REQUEST

Church _____ Phone _____

Address _____

City _____ State _____ Zip _____

Contact Person _____

No. Males _____ No. Females _____

No. Couples _____ Total Reservations _____

Names and Ages of Children through age 11 (attach extra sheet if needed).

No choice of accommodations for youth conferences, music related youth conferences, and senior adult conferences.

Accommodations Desired:

☐ 2 per room, ☐ 3-4 per room, ☐ Efficiency

Return this form or any request for Gulfshore information to:

Frank Simmons, Manager
Gulfshore Baptist Assembly
Henderson Point
Pass Christian, MS 39571 Telephone: (601) 452-7261

(PRAYERGRAM continued)

work they are doing in Jordan. Pray for a peaceful settlement to the political problems of the region. Also pray for Jeff Van's back problem which may cause him to take an early furlough.

PRAY for the results of Christian witnessing in Spain during the Olympics during the summer of 1992. Missionary Fred Dallas says, "The witness of Christians during the Olympics opened many doors in many communities. Pray that God will keep these doors open so that the gospel can be shared freely.

PRAY that the Annie Armstrong Easter Offering goal of \$38 million will be reached. It will help support 4,888 missions personnel serving in the United States, the Caribbean, American Samoa and Canada. Pray that Southern Baptists will be involved in home missions through prayer, volunteerism and giving.

PRAY for Don Jackson of Turlock, CA. He is the director of missions for Central Valley Baptist

Association. Pray for the association's part-time Hispanic church starter. He is struggling to start ministries among 125,000 Hispanics living in the area.

PRAY for Loyd Neilson of Rapid City, SD, director of missions for SD West River Baptist Association. There is a need for additional financial support for a number of pastors, living on small incomes. Pray that the association will be able to develop year-round ministries to the Mount Rushmore National Memorial; the gambling industry in Deadwood and the annual motorcycle rally at Sturgis.

PRAY for the Senior Adult Enrichment Conference at Gulfshore, March 26-28. Pray that this growing sector of our Baptist family will continue active in ministry.

PRAY for Spring revivals to be held in Mississippi Baptist churches, that spiritual renewal and winning of the lost be the central aims of these meetings.

PRAY for the Disaster Relief Task Force Training at Central Hills on April 2-3, 1993. ☐

HOUSE OF

Simmonses' mission remains constant in changing role

By Teresa Dickens

How many different ways can a couple be involved in missions? If Bob and Mary Simmons' lives are the example, the answer is three.

Missions involvement began as a mindset for the two Mississippi natives, now retired and living in Meridian. As college and seminary students, the couple prepared themselves for a career in foreign missions. When Bob's lingering problem with a stomach ulcer denied them the opportunity to go overseas as young adults, the couple settled into pastoral ministry in their home state, serving at Raymond Church, Raymond; Oak Forest Church, Jackson; and 15th Avenue Church, Meridian.

For Mary, those early years also included involvement in missions support through Woman's Missionary Union. She held leadership positions not only in her local church, but also at the associational, state, and national level.

Interest in serving overseas surfaced again for the Simmons in the early 1970s. The seed was planted in Bob by a missionary friend who casually invited him to "come help

us on the mission field."

As the couple discussed the possibility, the only hindrance they saw was their age. They had the educational preparation—both are graduates of Mississippi College and New Orleans Seminary; the ministry experience—nearly 25 years as a pastor at the time; and their two children were grown. But the question remained, "Will the Foreign Mission Board accept us at our age?" A telephone call to the FMB quickly eliminated that question.

In 1974, the couple was appointed by the FMB as associate missionaries to Hong Kong where he served as pastor of the International Baptist Church. Although the pastorate was enjoyable for the couple, their greatest interest lay in teaching. So when word came several months later that teaching positions were open at the Philippine Baptist Theological Seminary, the Simmons jumped at the chance.

In their new assignment, Bob taught Bible and preaching, while Mary taught music. Bob would go on to serve as registrar then academic dean during the couple's eight years at the seminary.

In 1983, Bob was approached while on the field by New Orleans Seminary about joining the faculty of its new missions department.

Because he saw himself as a New Testament professor, he gave the invitation little serious thought initially. When the couple returned to Mississippi for furlough a few months later, another call from the seminary came urging them to at least visit the campus. That visit resulted in an "excitement" about teaching missions, Bob recalls. So

in January 1984, he began his first term as a missions professor at his alma mater. He retired from the position last December.

While the Simmons' missions involvement has placed them in three distinctly different roles over the years, their mission has been the same in each instance: nurturing and leading others to be

involved in missions. And that mission has brought them their greatest rewards.

"The greatest joy is knowing that you have had a part in their future ministries," Mary said of her role as a seminary professor in the Philippines. "The students enjoyed learning, and they didn't take the opportunity for granted. They loved and appreciated anything we did for them."

Bob shared similar feelings about his experiences as a professor. "In the Philippines, the students came with no understanding at all of seminary education. It was fulfilling to see them leave with an understanding of the Bible and how to put a sermon together."

In New Orleans, he added, "The students came to class knowing little about missions. Some even told me that they came in not wanting to be there, but that they were leaving wanting to be in missions. That was very rewarding for me as the teacher."

Although retired, the Simmons continue to find ways to continue their mission. She is pianist at First Church, Meridian, and he has been contacted about an interim pastorate. And there is even some talk about going overseas again—this time as a volunteer.



Music and the Asian people are among Bob and Mary Simmons' greatest loves in life. The decor in their Meridian retirement home reflects their affection for both.

Pastor reaches out to "wounded parents"

NASHVILLE, Tenn. (ABP) — Communities are full of "wounded parents" who need the redemptive ministry of Christians, according to an ethicist and author who himself has been hurt as a parent.

"There are lots of wounded parents. You can find them everywhere," says Guy Greenfield, pastor of Eastern Hills Church in Albuquerque, N.M., and author of the book, *The Wounded Parent*.

Wounded parents, he explains, are Christians who have tried to raise their children in Christian homes but whose children have seriously rebelled or become self-

destructive anyway.

"These parents are very, very discouraged and heartbroken," Greenfield says, and may even lose confidence in God as a result of their experiences.

The former seminary ethics professor says he estimates up to 20% of Baptist church members who once were active in church no longer are active because of some problem with a son or daughter.

Based on his counseling experiences and personal experience, Greenfield offers suggestions for wounded parents:

- Realize you aren't alone. "This is

a common problem in Christian homes," he explains. "It does little good to try to figure out what went wrong. Only God knows. Reach out to help one another."

- Release the rebellious child into God's hands. Be willing to trust God's ability to work, he says, even though it may not happen overnight.

- Learn to control your emotions. People choose whether to be angry or not, or whether to be hurt or not.

- Stop playing the "blame game" because it goes nowhere.

- Don't play the "what if" game, which likewise goes nowhere.

- Seek individual or family counseling from a competent and trained counselor.

- Work at maintaining a healthy marriage. "One of the greatest strains can be on your marriage," he advises, "especially when you start blaming each other."

- Seek to build a new relationship with the child, moving from control to communication, from judgment to respect, from talking to listening.

Oakhurst Baptist Church

Clarksdale, Miss., &

Dr. Tommy Tutor, pastor,

invite all former members to the
40th Anniversary Celebration
Sunday, April 4, 1993

9:45 a.m. Sunday School
11:00 a.m. worship, Dr. Bill Causey
Executive Director, MBCB
12:30 p.m. *Lunch,
Christian Activities Bldg.
2 p.m. Anniversary Celebration
Jerry Clower

*Lunch RSVP

For reservations and information
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FOR SALE: 1971 GMC 28-passenger, 327 V8 church bus. Second Baptist Church, 203 Lee St., Kosciusko, MS 39090; phone (601) 289-4317.

THE COMMUNITY BAPTIST CHURCH in Columbus, Miss., is presently looking for a part time minister of music and youth. Any individual who is interested should mail a resume to: Community Baptist Church, Search Committee Chairman, 2490 Yorkville

Road East, Columbus, MS 39702 or they may call 327-5306 or 328-2105.

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Bellevue's Conference

April 21-25, 1993

Bellevue Baptist Church

Memphis, Tennessee

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for registration

information

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- Jerry Vines
- John Phillips
- Stephen Olford
- Ron Dunn
- Adrian Rogers

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Revival Dates

Trinity, Laurel: March 28-31; Sunday, 10:30 a.m. and 7 p.m. nightly; Dan Robertson, West Heights, Pontotoc, evangelist; Mike Harlon, Crossgates, Brandon, music; A. Harrison Weger, pastor.

Pleasant Hill, Bogue Chitto: March 28-31; Sunday, 11 a.m. and 6 p.m.; weekdays, 10:30 a.m. and 7 p.m.; Maxwell Price, Union (Smith), evangelist; Steve Dean, Pleasant Hill, music; Floyd F. Higginbotham, pastor.

Mt. Gilead, Meridian: March 28-April 2; Sunday, 10:45 a.m. and 6 p.m.; Mon.-Fri., 7 p.m.; Billy Williams, First, Gautier, evangelist; Brad Jones, Meridian, music; James Keith Smith, pastor.

Goodhope, Purvis: March 28-31; services, 7 p.m.; Richard Miley, Richburg, Hattiesburg, evangelist; Daniel Lee, Providence, Hattiesburg, music; Carl Estes, pastor.

North Greenwood, Greenwood: March 28-31; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Wed., noon and 7 p.m.; J. Garland McKee, director of evangelism, Mississippi Baptist Convention Board, evangelist; Jeff Chamblee, Greenwood, music.

Macedonia, Louisville: March 28-31; Sunday, 11 a.m. and 6:45 p.m.; Mon.-Wed., 7 p.m.; "Junior" Davis, evangelist, and Kevin Pin-

nix, music, both from Friendship, Sturgis; Arnold Davis Sr., pastor.

First, Canton: March 29-31; services, 7 p.m.; Frank Pollard, First, Jackson, evangelist; Bill and Martha Bacon, First, Clinton, music; Bill Hurt, pastor.

Bond, Wiggins: March 28-31; George Burger, Pascagoula, evangelist; Anthony Langley, Bond, music; Andy Foutz, pastor.

First, Braxton: March 28-31; high attendance day in Sunday School; Sunday, 11 a.m. and 6 p.m., lunch served at noon; Mon.-Wed., 7 p.m.; Sammy J. McDonauld, new pastor, evangelist; Sheila Frazier, music.

Parkhill, Jackson: March 28-31; Sunday, 11 a.m. and 7 p.m.; dinner following morning service; Mon.-Wed., 7 p.m.; Danny Berry, Brandon, evangelist; Jim Chance, Jackson, music; Jimmy Sellers, pastor.

Forest (Scott): March 28-31; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Paul W. Powell, Dallas, president, Annuity Board, SBC, evangelist; Bob Reno, Tyler, Texas, music; S. A. (Sonny) Adkins, pastor.

Williamsville, Kosciusko: March 28-31; Julian Fagan, Oxford, evangelist; Bill Collum, Jackson, music; Levon Moore,

interim pastor.

Cliff Temple, Natchez: March 28-April 2; services, 11 a.m. and 7 p.m.; The Lisemby Family, Kingsland, Ark., will preach and sing; Don Womble, pastor.

Mt. Olive, Smithdale: March 26-28; Sunday, 11 a.m. and evening services, 7 p.m.; Robert Toney, pastor, Marion County, evangelist; Phillip Robertson, Milldale, Zachary, La., music; Lori Wicker, Calvary, Smithdale, pianist; Dan Fenn, Thompson, Smithdale, organist; Ronnie Jones, pastor.

Calvary, Durant: March 28-31; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; different speaker every night; David and Pam Cain, Durant, music; Jerry Smith, pastor.

Meadow Grove, Brandon: March 28-31; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Phil Walker, evangelist; John Wells, music; Steve Wilson, pastor.

Goodwater, Magee: March 26-28; Sunday, 10:50 a.m. and 7 p.m. nightly; Scott Cappleman, evangelist; John Yates, music.

First, Runnelstown, Petal: April 2-4; Fri. and Sat., 7 p.m.; Sunday, 11 a.m. and 6 p.m.; Jones County Junior College Baptist Student Union, evangelistic team; Henry Freeman, pastor.

Staff Changes

Goodrum Memorial Church, Vicksburg, has called **Tom Simmons** as pastor.



Simmons

He is a native of McComb and has pastored First Church, Gray, La., for 6 1/2 years. David Oldenburg was also called as interim minister of music.

Siloam Church, West Point, has called **Barry Hathcock** of Memphis, Tenn., as minister of music and youth, effective Feb. 28. A native of Memphis, he previously served at Sherwood Church, Memphis. Avery Jones is pastor.

Second Church, Greenville, has called **Curtis Hatcher** as minister of music and youth, effective Jan. 25. A native of Ohio, he received his education at Mississippi College. His previous place of service was West McComb Church.

Summerland Church, Taylorsville, has called **John Nix**, a student at William Carey College, as minister of music and youth. He is going to Summerland Church from Excell Church, Clarksville, Tenn. Jeff James is pastor.

Timothy Paul Kirchharr has

assumed duties as interim youth director at **Wade Church, Wade**, effective March 10. He was licensed to the ministry by Grove Hill Church, Ala., in 1991. He previously served as youth minister in Alabama. Kirchharr will graduate from Mobile College this summer.

Cash Church, Lena, has called **Bob Smith** as pastor, effective



Smith

March 28. A native of Scott County, he received his education at Mississippi College. His previous place of service was Jupiter Church, Braxton.

Revival Results

Westwood, Meridian: March 7-10; Rick Gage, Atlanta, Ga., evangelist; spoke to approximately 5,000 junior high and senior high school students during the four days and drew more than 300 area youths to the closing service; more than 200 of the attendees reached decisions, and 80 professions of faith were made; David R. Mitchell Jr., pastor.

Seminary faculties note '92's top 10 books

KANSAS CITY, Mo. (BP)—What were the top religious books published in 1992?

Baptist Press recently asked several staff members at each of the SBC's six seminary campuses

to recommend their favorite books published during the past year. Their selections were based on literary excellence, as well as pertinence and timeliness of the subject matter:

1. **Dictionary of Jesus and the Gospels**, edited by Joel B. Green, Scot McKnight, and I. Howard Marshall, published by InterVarsity Press. — L. Russ Bush, vice president for academic affairs and dean of the faculty at Southeastern Seminary, Wake Forest, N.C.

2. **The Clown in the Belfry: Writings on Faith and Fiction and Listening to Your Life**, both by Frederick Buechner, published by HarperSanFrancisco. — Mike

Graves, Midwestern Seminary assistant professor of preaching.

3. **Managing Church Conflict**, by Hugh Halverstadt, published by Westminster/John Knox. — Larry McSwain, provost at Southern Seminary, Louisville, Ky.

4. **New American Commentary: Commentary of Acts**, by John Polhill, published by Broadman Press. — David S. Dockery, dean of the school of theology at Southern Seminary.

5. **The Doctrine of the Bible**, by David S. Dockery, published by Convention Press. — Clayton K. Harrop, vice president for academic affairs at Golden Gate Seminary, Mill Valley, Calif.

Names in the News

Wayne Cobb of Bruce has earned the diploma in Pastoral Ministries from the Seminary Extension Independent Study Institute. The diploma will be presented March 28 at Moriah Church by Wayne Gullett, director of missions.

Steve Caldwell, Sunday School teacher at **First Church, Jackson**, has been named by the Jackson Jaycees as the Outstanding Young Business Leader of the Year. He is a native of Kosciusko and is married to the former Sandra Oliver.

SAN ANTONIO, Texas (BP)—Omar H. Pachecano of El Paso, Texas, has been elected president of Hispanic Baptist Theological Seminary by the Baptist General Convention of Texas' State Missions Commission. He will become president-elect April 1, succeeding Joshua Grijalva who retires May 31.



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Very unique Rail-N-Sail cruise tour—**SCENIC NORTHEAST PASSAGE**—July 16-27—for as low as \$1714. Excellent 8-day NEW YORK, NEW ENGLAND & CANADA cruise plus SIGHT-SEEING on the train, WASHINGTON & UPPER NEW YORK.

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Bertha Smith documentary to air on VISN/ACTS

FORT WORTH, Texas (BP) — "Bertha Smith: Handmaiden of the Lord," a documentary about the legendary Southern Baptist missionary who died in 1988, will air on the VISN/ACTS cable channel April 3.

The 45-minute profile — augmented by a 15-minute segment about spiritual revival, Smith's favorite theme — begins at 11 p.m. Eastern time.

"Miss Bertha," who died in 1988 just five months before her 100th birthday, worked 42 tumultuous years in China and Taiwan, endur-

ing wars, revolution, imprisonment by the Japanese, poverty, and isolation.

She also was at the center of the famed Shantung Revival in China, one of the great spiritual movements of modern times, and was the first Southern Baptist missionary to go to Taiwan, where she worked alone for months before others joined her.

After retiring at age 70 in 1958, she began a nearly 30-year second career in the United States as a popular speaker and conference leader. She also began the Peniel

Prayer Center in 1973 across the street from the house where she grew up in Cowpens, S.C. Hundreds of spiritual seekers found direction for their lives there under Smith's guidance.

The documentary, produced by her nephew, Bob Smith, and other family members, looks at the missionary's life from childhood years in South Carolina to filmed highlights from her latter-day prayer conferences. Prominent pastors and Christian leaders interviewed include Charles Stanley, Jack Taylor, Peter Lord, and Stephen

Olford.

First released last year during the Southern Baptist Convention annual meeting, the program has sold more than 1,000 copies in video format.

Bertha Smith was "a law unto herself. There was nobody like her," said the late Martha Franks, longtime friend and missionary colleague who lived and worked with Smith in China and Taiwan.

During the Depression, Smith returned to China from a U.S. furlough with no salary and worked two years without pay. Other mis-

sionaries and donors helped her survive. After the Japanese invaded north China, she witnessed more military action than many soldiers.

She ignored evacuation orders to Americans, including one from President Franklin D. Roosevelt himself. Smith's reasoning: "The President had not sent us to China.... the Lord carried me to China." She stayed at her post.

Smith was finally placed under house arrest by the Japanese after the Pearl Harbor attack and was repatriated to the United States 10 months later in a prisoner exchange. After the war she promptly returned to China, only to find herself in the middle of civil war and communist revolution.

But the most profound experience of Smith's missionary career had nothing to do with physical danger; it was a spiritual revolution. The Shantung Revival of the '20s and '30s swept missionaries and northern Chinese churches first, then society in this region with a conviction of sin, repentance, and renewal, accompanied by reports of miraculous signs and healings. Smith prayed for it, saw it all, and was close to Swedish Lutheran missionary Marie Monsen, perhaps the central figure in the revival.

The revival experience formed the simple method for spiritual renewal Smith used for the rest of her life to change thousands of other lives. To be filled and led by the Holy Spirit, she maintained, a believer must list his or her sins one by one, confess them "up to date" to God and others, repent and make a clear break with sin, and "get on praying ground." Then and only then, she said, can God do his work.

Correction for Key Leader Seminars

A recent letter dated March 4 from the Sunday School Department, Mississippi Baptist Convention Board, indicated the Key Leader Seminar for Sunday School Directors will begin at 1:30 p.m. on April 2.

The letter was incorrect; the agenda enclosed with the letter was correct. The correct beginning time will be 6:30 p.m. on April 2 at the Baptist Building in Jackson.

Elmo Bounds, Disaster Relief member, dies

Elmo Bounds, a member of the Mississippi Baptist Disaster Relief Task Force since its inception in 1979, died March 14 in Houston. He worked for the West Point Casket company and was a member of First Church, Houston. He is survived by his wife, Annette, and their three children: Mike of Little Rock, Mickey of Forrest, and Suzanne of Houston.



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Just for the Record

First Church, Braxton, will host Obadiah, a gospel quartet under the direction of pianist Rodney Dixon. The special music and kickoff for revival week will begin at 6 p.m. on March 27. Refreshments will be served. There is no admission but a love offering will be taken. Sammy J. McDonald is pastor.

The Delta Youth Rally will feature Dennis Lee, a ventriloquist from Dallas, at North Greenwood Church, Greenwood, April 3 at 7 p.m. The admission is \$2 per person at the door. Fellowship will follow immediately in the youth house.

The Mississippi College Department of Music will present its annual Spring Choral Concert on March 29, at 8:15 p.m. in Provine Chapel. The concert will feature the Concert Singers, the Women's Chorus, and the handbell ringers.

Union Church, Caesar, will host Greg Buchanan in concert, March 29 at 7 p.m. Buchanan is a harpist who has performed at Christian gatherings around the



South Nettleton, Monroe Association, held a note burning on Feb. 14 for the retirement of the debt on its fellowship hall and Sunday School rooms. Pictured are Kirk Lindsey, Bill Jackson, Jerry Guess, Wayne Higgins, pastor, Billy Nicholson, and Billy Joe Finney.

country. For more information, call (601) 798-6470.

Oakhurst Church, Clarksdale, will celebrate its 40th anniversary on April 4. Sunday School will start at 9:45 a.m. and Bill Causey, executive director, Missis-

issippi Baptist Convention Board, will preach at the 11 a.m. worship service. Lunch will be served at 12:30 p.m. The anniversary celebration will be held at 2 p.m. with Jerry Clower. For further information and lunch reservations, call 624-8551. Tommy Tutor is pastor.

African-American Southern Baptist pastors feel pressure from two sides

By Ferrell Foster

CHICAGO (ABP) — African-Americans who serve as pastors of Southern Baptist churches sometimes feel caught between two worlds, a black one and a white one.

Because their churches are involved in the previously all white Southern Baptist Convention, some of their fellow black pastors view them with suspicion. And within the SBC, some whites are not comfortable with the black presence.

At least, that's the perception of a handful of African-American pastors in the Chicago area, an area where Southern Baptists have made more inroads among blacks than they have elsewhere.

"We're in a Catch 22 situation," said Gene Gibson, referring to the book title that has become synonymous with no-win circumstances.

Black churches aligned with the SBC draw "the alienation of some of our brothers," said Gibson, pastor of Mission of Faith Church in Chicago. And yet they do not feel "fully accepted" in the SBC.

Why would black pastors brave that criticism to affiliate with the Southern Baptist Convention?

Oops!

It is Debbie Wall, not Debbie Wood, of Oxford who works at the Radio-Television Commission in Fort Worth, as was previously published (Baptist Record, March 11, 1993, "The RTVC's Mississippi connections"). Our apologies to both Debbies.

Spring meeting of the
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April 2-3, 1993
Ramada Coliseum, Jackson
featuring:
Dr. Keith Parks
CBF Missions Coordinator



Sessions will begin at 7 p.m. April 2 and 9 a.m. April 3. Registration begins one hour prior to each session. For additional information, write CBF of Mississippi, P.O. Box 3668, Jackson, MS 39207.

WMU

From page 3

Mississippi had showed her that "people of God can mix freely together." She asked the women to pray for Baptists in her country as they try to minister to victims of AIDS. One in 10 people are said to be infected with the HIV virus, Muringui and June Mason, Southern Baptist missionary to Zimbabwe, told the crowd.

Other special guests included Mary Helen Dixon, director of the Second Century Fund, WMU SBC, and Catherine Allen, president of the Women's Department, Baptist World Alliance.

Dixon reported that Mississippi WMU members had contributed nearly \$16,000 to the Second Century Fund since its inception in 1988. (The total includes \$2,239.50 given during a special offering for the fund March 19.) More than \$72,000 was awarded to 27 recipients earlier this year by the WMU, SBC executive board, she added.

Allen, former associate executive director of WMU, SBC, shared with participants the horrible conditions in which women in many parts of the world live. Noting that American women's lives are the envy of women around the world, she gave her listeners four

challenges:

Fear not. God has not given you a spirit of fear.

Remember what WMU is — a missionary organization.

Keep in touch with a world view of missions. Remain a friend to all.

Show what it means to be a Christian woman.

Nash also challenged fellow WMUers as she closed the 114th annual session of Mississippi's WMU. Recalling the charge of Annie Armstrong, Nash said, "Let us 'Go Forward.' Let us work together in God's love to help others. For only as we are totally united can we encounter missions where we are and go forward."

Music for the two-day event was led by Jerry and Carol Aultman of New Orleans, pianist and director, respectively, and Dot Pray of Jackson, organist. Also featured during the Friday evening session was One Voice, a 20-member ensemble sponsored by the Mississippi Baptist Convention Board Church Music Department.



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Uniform

The resurrection and life



By Chuck Pourciau
John 11:1-4, 21-27, 38-44

In this chapter is the account of one of the most well-known miracles of Jesus, the raising of Lazarus from the dead. John never related a miracle solely for the purpose of amazing the reader. His miracles were *signs* of something much more significant. They revealed Jesus. Let's examine this miracle and what it teaches us about Jesus.

The request of the sisters (vv. 1-3). Mary and Martha, the sisters of Lazarus, sent word to Jesus that their brother was sick. Mary and Martha had experienced the power of Jesus and called on him when their family was in crisis.

This is an encouragement to call on the Lord in times of crisis. I think we are often like the disciples in Mark 4. A storm blew in while they were on the sea of Galilee. Jesus was asleep in the stern while the storm continued to intensify. Rather than call on Jesus immediately they tried to handle the crisis on their own. When the storm became so intense that they began to panic, they awoke Jesus and asked him to help. Their problem was that they waited until the situation was desperate before calling on Jesus. We often do the same, and that is wrong. As soon as the winds of crisis begin to blow we need to call on the Lord. It will save us much anxiety and heartache.

The purpose of the miracle (v. 4). As stated above, there was more to this miracle than just the fact that Jesus brought his friend back from the dead because he missed him. It was both a present and future revelation of Jesus. It was a present revelation of Jesus in that it showed that he had power over even death. It was a future revelation of Jesus in that it was a glimpse of things to come, for in the death and resurrection of Lazarus is a foreshadowing of the death and resurrection of Jesus.

The faith of Martha (vv. 21-22). When Jesus arrived, Martha greeted him and informed him that, had he been at Bethany, Lazarus would not have died. This in and of itself was a great statement of faith. She may not have known the nature of the illness, but she had faith in the power of Jesus to heal. But her faith became even more impressive when she said, "But I know that even now God will give you whatever you ask." She did not reprimand Jesus for not getting there in time. She just trusted him.

Jesus does not always do things the way we expect him to. Sometimes we become frustrated with him when he doesn't follow our instructions when answering our prayers. Yet the thing we don't realize is that his way will be better than anything we could devise. When we seek his help, we do not need to instruct him. We just need to trust him.

The offer of Jesus (vv. 23-27). Jesus informed Martha that her brother would rise again, and she revealed that she knew full well that he would be resurrected on the last day. Her focus was on the future, but Jesus shifted that focus to the present and the future when he said, "I am the resurrection and the life." To put one's faith in Jesus is to be assured of never having to die. Martha then put her faith in Jesus as Messiah. Peter made a similar confession in Matthew 16:16, but his was made on a spiritual mountain-top. Her confession was uttered in the valley of grief.

The offer of Jesus is eternal life, and eternal life is not just life after death. It is both present and future. It is a walk with the Lord that begins at the moment of salvation and continues forever. What a gift! And only Jesus had the power to give it.

The power of Jesus (vv. 38-44). Jesus, after calling on the name of the Father, raised from the dead a man that had been in the tomb for four days. The Jews felt that when a person died, the spirit waited three days in hope of reentering the body. The fact that Lazarus had been dead for four days would prevent anyone from using this legend in an attempt to explain away the miracle. Therefore, Jesus left no doubt that he has power over death.

This truth has a very significant spiritual application. Is man ever so decayed spiritually as to be beyond the redemptive power of Christ? Just as the decay of Lazarus' body was no barrier to his physical resurrection, no amount of moral and spiritual decay is a barrier to the spiritual resurrection of he who puts his faith in the Lord Jesus Christ.

Pourciau is pastor, First Church, Louisville.

Bible Book

Responding in celebration



By Guy A. Hughes
Psalms 81, 95, 150

The singer H.G. Bosch used to delight in telling this story: "A young lad in a Midwestern city was known as 'that boy soprano.' He began singing at the tender age of 2, and because his home was filled with sacred music, he soon learned scores of hymns. Then disease laid its hand upon him, and he wasted away until he was nothing but 'skin and bones.' At night the pain was excruciating, but during the day it lessened, and so for hours at a time he would cheer himself by lifting his voice in song.

"His devoted parents tried to secure the best medical help available in a vain attempt to bring health to their bedfast youngster. At last, with death apparently near, they took their 7-year-old to the hospital. Lonely and homesick, the little fellow began to warble notes of praise to keep up his courage. He didn't know he was supposed to be quiet in the wards. Doctors and nurses soon surrounded him, amazed that one who was about to die could sing so cheerily.

"A compassionate physician exclaimed, 'Well, my boy, you're quite a canary!' The name stuck, and soon patients, as well as hospital personnel, began to visit his room, wanting to hear their favorite hymns. Many expressed their appreciation by dropping small donations in a coin bank some thoughtful person had placed near his bed. His thankful parents were amazed to find that enough had been contributed to pay overdue medical expenses!

"In God's own time he performed a miracle, and it wasn't long until the little boy was able to return home. When he grew to manhood, that soprano became a bass-baritone.

"And with my added weight, no one looking at me today would ever suspect that I was that 'canary.'"

H.G. Bosch learned at an early age an important principle of life — even in life's trials we are to respond to God in celebration.

A message about Israel's disobedience (81:10-16). God delivered the Israelites from the bondage of Egypt and sustained them in the wilderness. Their response: grumbling and complaining. Sinful human nature refuses to give God the praise due him in the good times. It is no wonder sinful human nature refuses to give God the praise he deserves in the bad times. God patiently endured their complaining and we are blessed that he patiently endures ours.

A summons to joyful worship (95:1-7a). We are called to worship God because of who he is and what he has done. He is the rock of our salvation, the creator and sustainer of the universe, our shepherd in the pathway of life. We are told to come before him with thanksgiving and to praise him in song. There is no other God like him. From the highest mountain to the lowest valley, he reigns!

A message on obedient living (95:7b-9). The terms "provocation," "Meribah," and "Massah" refer to a place in the wilderness where the people of Israel had angered the Lord with their griping and complaining. The people's lack of faith doomed an entire generation to a wandering wilderness. We must demonstrate our faith through proper worship and obedience. We do not praise and serve God only when we "feel up to it." We praise and serve God because he is God!

The climax of praise (150:1-2,6). Praise him, praise him, praise him! He is the reason we exist and should always be the supreme recipient of our affection. There are many ways to praise the Lord, but the best way is to praise him by giving him your entire life. Let everything that has breath praise the Lord! From the rising of the sun to the setting of the same, the name of the Lord should be praised.

Says Paul S. Rees: "Some time ago I saw an intriguing title, 'Gloomy Caesar and Happy Jesus.' In the short article that followed, the author contrasted what we know of Tiberius Caesar, who ruled Rome in A.D. 30, with what we know of the Savior. Of Tiberius with all his power, pomp, and possessions, the historian Pliny wrote, 'He is the gloomiest of mankind.' But of Jesus we read that sitting in the shadow of his cross, he 'took bread, and gave thanks, and broke it, and gave unto them,' and when the holy supper was over, they sang a 'hymn' and 'went out.'" Rees concludes by saying, "You and I are not to be dispensers of Caesar's gloom, but rather transmitters of Jesus' joy!"

Hughes is pastor, Friendship Church, Grenada.

Life and Work

When others need help



By Laura Russell
Genesis 41: 4-11, 14-15

As we have seen in this series of lessons, Joseph's brothers were intent on doing him harm. However, God used their evil actions to fulfill his ultimate plan. He sent Joseph ahead to preserve their lives, save Egypt, and prepare the way for the beginning of the nation of Israel. God allowed Joseph to show kindness to his brothers when they needed his forgiveness and help.

Joseph makes himself known (v. 4). The effects of the famine were not confined to Egypt. In Canaan the pastures withered, cattle died, and men were hungry. Jacob and his sons were in need of food. So the ten older brothers came to Egypt to buy grain. When they came into the presence of Joseph, they did not recognize him. But he recognized them and when he told them who he was, they could not believe their ears. Then they probably began to wonder how Joseph was going to deal with them for what they had done to him. He called them to himself again and told them the incredible truth. He was Joseph, their brother. He was trying to get that to sink in so they could accept it.

Joseph testifies to God's providence (vv. 5-8). Joseph revealed insight and forgiving compassion. He did not pretend that what they had done was good or right. He confronted the issue in its reality. They had sold him into slavery, but God had overruled their evil intention and made good come of it. Joseph insisted that his brothers not punish themselves with guilt, but that they should rejoice because God had used that tragic event to make a providential thing happen for all of them. Joseph proclaims the overruling providence of God at work in his life in Genesis 50:20: "And as for you, you meant to do evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive."

Joseph offers help to his family (vv. 9-11). Joseph urged his brothers to bring their father and come to Egypt to live. He explained that the famine would last five more years, but in Egypt he could provide a home and unlimited supplies for Jacob and the entire family group. When the brothers set out for home, Joseph sent wagons along with them for the return trip, and filled them with grain, presents, and supplies of all kinds.

Joseph shows his love for his family (vv. 14-15). After identification is complete, and a plan has been worked out to take care of Joseph's family, a more brotherly greeting took place. But it was still Joseph who took the initiative. He did so by greeting Benjamin, his full brother, with unrestrained emotion.

The scripture implies that Benjamin showed an even greater display of affection. The term "wept on one another's neck" suggests that they clung to one another. The rest of the brothers were "kissed" and "wept over." Then the barriers were down, and the brothers felt free to talk to Joseph. Joseph's willingness to show love to his family was rooted in his forgiving spirit. His capacity to forgive was an outgrowth of his recognition of the sovereignty of God.

During his prison confinement, Joseph allowed the love of God to flow through him — which in turn benefitted the lives of others. It is easy to recite Romans 8:28 at the end of a troublesome time. It is a declaration of faith and trust in God to say this scripture during your "prison" experience. Joseph's prison experience was his access into Pharaoh's palace. Your "prison" experience is refining you for God's kingdom.

Joseph knew God had a purpose for every stage in his life. He exhibited peace and victory wherever he was because he trusted God. Let us decide that we will do the same. To God be the glory!

Russell is a member of First Church, Brandon.

capsules

NEW YORK PHYSICIAN CONVICTED OF MISTREATING ABORTION PATIENTS: NEW YORK, N.Y. (EP) — New York physician Abu Hayat was convicted Feb. 22 of mistreating abortion patients and endangering their lives. Hayat severed the arm of a baby while performing an unsuccessful abortion on a woman who was eight months pregnant; New York does not permit third trimester abortions. He was also accused of throwing out a patient during an abortion when he learned that her husband would be unable to pay his \$500 fee. Hayat faces up to 61 years in prison.

ANNUITY BOARD BROADENS WORK BY ADDING ETHNIC SPECIALIST: DALLAS (BP) — *Elias D. Pantoja, a missions department staff member of the Arkansas Baptist State Convention, will become manager of special groups for the Annuity Board on April 15. Working in the board's member services division, Pantoja will spearhead a new emphasis on segmented marketing and ministry. "We are delighted to have a man of Elias's special skills and commitment to give singular attention to an expanding area of our work," said Frank G. Schwall Jr., senior vice president for member services. "Pantoja, who is fluent in Spanish, will add a helpful dimension to our work with Hispanics," Schwall said, "but he will also assist in identifying other target groups and develop strategies to serve them."*

CLC'S LAND, OTHERS DECRY CLINTON VATICAN APPOINTMENT: WASHINGTON (BP) — President Bill Clinton's invitation to Boston Mayor Raymond Flynn to be the next ambassador to the Vatican elicited expressions of protest and disappointment from some organizations which had asked the new White House to end diplomatic relations with the civil state which serves as headquarters of the Roman Catholic Church. "As the first organization which requested the president to sever diplomatic ties with the Vatican and as the denomination with which Bill Clinton's home church is affiliated, we are saddened and chagrined by the president's decision," said Richard Land, executive director of the Christian Life Commission. "Such a decision by any president is bad, but coming from a Baptist president it is even worse." Flynn, who is a pro-life Catholic Democrat, campaigned fervently for Clinton in the election. Flynn told reporters after Mass at his church March 16 he had accepted the president's offer, according to newspaper articles. No confirmation from the White House was available through March 17.

History of America shoots down myth of our "covenant with God"

By J. Brent Walker

"The notion of the Christian commonwealth should be exploded forever."

The speaker? Madalyn Murray O'Hair? No. Some modern secular humanist? Not on your life. The man who spoke these words was John Leland, a hell-fire preaching colonial Baptist from Virginia. What's more, Leland was simply echoing the sentiments of Baptist Roger Williams who, 150 years earlier, had told us that civil authority has no "commission from Christ Jesus" to declare what is the true church.

Both Leland and Williams understood that God has favored no nation since ancient Israel with a special covenant. The "new Israel" is the church of Jesus Christ, not any nation — not even the United States.

No one can deny that Americans are a religious people or that Christianity had a profound influence on the civic values and public philosophy of many of our founders. But our civil compact — the Constitution — is a decidedly secular document. It never mentions Christianity. The word "religious" is there only once — and then to disallow a religious test for public office. Two years later the Bill of Rights again dispelled any lingering suggestion that America is a Christian nation when it prevented the federal government from establishing or privileging any religious tradition. Fur-

ther, the Treaty of Tripoli, negotiated under George Washington and ratified by the Senate under John Adams, declared: "The government of the United States of America is not, in any sense, founded on the Christian religion...." This language remained in the trade agreement until renegotiated in 1805.

Thus, the Constitution enshrined the democratic Virginia model of Jefferson, Madison, and Leland; the theocratic experiment of John Cotton and the New England Puritans lost out. So, Americans do not have a Christian nation in any legal sense. Americans have a constitutional democracy in which all reli-

gious beliefs are honored and protected.

Baptists treasure religious liberty. Their forebears experienced heavy persecution at the hands of both the state and the established church. They fought and sometimes died to defend soul freedom and the sanctity of conscience — not just for themselves but for everyone else, too.

How strange, then, it is for some Baptists today to claim that America is a Christian nation. In making that assertion, they are not only rewriting history and forsaking Baptist heritage, but consigning all who profess a different faith or no faith to second-class citizenship. Neither the Constitution nor even Christian charity will countenance such a view.

But do not despair, good Christians. That the United States is not a "Christian nation" does not prevent Christians from trying to "Christianize" its people. Christians are perfectly free to evangelize their neighbors, to criticize their government, to allow their religious ethics to inform their public policy stances, and even to run for office. Indeed, it is precisely because government has not taken sides in matters of religion that Americans are turned loose to exercise their God-given religious freedom with near impunity.

Walker is Associate General Counsel, BJC.



God and Country

Is America a Christian nation?

Second in a Series

Testimony of Ukrainian brother, Samuel Karpyuk

I am grateful to our Lord for this wonderful opportunity to visit your country and to meet face to face with believers in his name.

The great distance of 10,000 kilometers separates us, but in spite of this, the love of God joined us and "we have the same attitudes in ourselves which was also in Christ Jesus." A few years ago it was impossible for me to meet you. Our people lived behind the "iron curtain" in total isolation from the world.

In 1970, in Lvov city I was visited by a faithful sister, Vera Nisticik from Chicago, who was my nurse in early childhood when I was two years old and my mother was very ill. I did not see her for 30 years because she emigrated to USA.

After her visit I was called for examinations to a well-known office for several times. I was in danger of losing my job and be incriminated as a spy. Even the correspondence with foreign citizens caused persecutions and problems in my job.

I was not allowed to work as a teacher in a medical high school despite of my high qualifications and degree as a surgeon and my scientific degree of candidate of medical sciences.

In 1975 I was called again to their office where five communist chiefs were present. They demanded my renunciation of my faith in Jesus Christ and threatened to discharge me from my job. In that time I was

a chief surgeon of railway departmental hospital in Lvov. They promised to keep in secret my renunciation and guaranteed the advancement. But in this moment I kept in my mind the words of Jesus Christ: "But whoever shall deny me before men, I will deny him before my Father who is in heaven." I cited this verse and added that nothing is more terrible for a man as if God will deny him and he "will pay the penalty of eternal destruction." That is why I would not deny my faith and vice versa confirm it and confess it before men.

Jesus said: "Everyone therefore who shall confess me before men, I will also confess him before my Father who is in heaven."

In result I was discharged and moved to Uzghorod in 1976.

But they do not leave me in quiet. In 1985, I was in prison because of false accusations and have been in jail for two years. It was obvious for anyone that it happened in result of my belief of God.

My family of four children suffered very much. I had been arrested on Sept. 9, on the birthday of my youngest son, Andrew. In vain, he was waiting for me. About eight secret agents went in my home and confiscated all the Christian literature and any valuable belongings and things. But my God helped me in this suffering.

In prison, I was preaching and two prisoners have become believers. Among them is my present friend,

Aksarin, whose daughter lived in my home for five years because she has no mother. Aksarin is intellectual man, journalist, and writer. He is a preacher among men in prison, where there is a Christian group now consisting of 16 baptized believers and about 20 men who are near God.

Every three months I visit this prison and bring them some food, clothes, and Christian literature while it is permitted now. It is necessary to support the Christian work in prison.

Praise the Lord, the totalitarians have gone away and the doors of freedom and religious freedom too, have been opened for us. Now the books of Bible, New Testament, and other Christian literature are disseminated among the people.

Now the evangelization meetings take place in the stadium, squares, and theatres. In the places where the ideas of materialism and atheism were proclaimed, the struggle against religion was carried on, nowadays the Gospel of Jesus Christ is preached.

As a result of 70 years of atheist domination most of the people have no knowledge about teaching of Jesus Christ and the way to saving their souls. As to evangelization, our country is a wide-open field for spiritual work. It is a prime importance for the intellectuals which are saturated involuntary by poisons of atheism and godlessness. The Christians with proper high educational

level must go preaching among them.

With this purpose the Christian medical Association of Ukraine has been founded in June 1991. It consolidates about 700 Christian Medicos, including about 250 physicians. The main aim of our association is the evangelization of medical personnel and sick people who don't know the foundations of evangelical teaching.

Our association now prepares a great conference that will take place May 26-29, 1993 in Kiev city. About 1,500 unbelieving doctors, students, teachers, and professors of medicine are invited to this conference. All the participants will receive the New Testament and other Christian literature free of charge. Theme of the conference will be "The Medical Sciences and Gospel of Jesus Christ." We shall pray for the success of this conference.

Now the opportunity has been opened to carry out evangelization among the students in universities and militaries. This Christmas, Jan. 7 firstly was the rest day and our church choir, groups, and soloists performed a ceremony in a military club during three hours. It was an unforgettable picture to see when about a thousand soldiers stood for prayer.

We don't know how long a time religious freedom will extend. The forces of evil are not destroyed yet. They dream to restore their domina-

tion over the people. Religious freedom is used by different false religions and teachings: Khristnaism, occultism, and paganism, which are widespread in our country.

That is why we need your support, first and foremost in your praying because it is our major means in fighting against the enemy of human souls. God bless you!

Karpyuk gave this testimony during Mission Fair at Pinelake Church, Brandon, Lannie Wilbourn, pastor.

Baptist Record

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